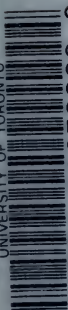


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LIFE OF
ST. DECLAN OF ARDMORE,

(EDITED FROM MS. IN BIBLIOTHEQUE ROYALE, BRUSSELS).

AND

LIFE OF
ST. MOCHUDA OF LISMORE,

(EDITED FROM MS. IN LIBRARY OF ROYAL IRISH ACADEMY).

WITH INTRODUCTION, TRANSLATION, AND NOTES.

BY

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PREFACE.

It is solely the historical aspect and worth of the two tracts herewith presented that appealed to their editor and first suggested to him their preparation for publication. Had preparation in question depended for its motive merely on considerations of the texts' philologic interest or value it would, to speak frankly, never have been undertaken. The editor, who disclaims qualification as a philologist, regards these Lives as very valuable historical material, publication of which may serve to light up some dark corners of our Celtic ecclesiastical past. He is egotist enough to hope that the present "blazing of the track," inadequate and feeble though it be, may induce other and better equipped explorers to follow.

The present editor was studying the Life of Declan for quite another purpose when, some years since, the zealous Hon. Secretary of the Irish Texts Society suggested to him publication of the tract in its present form, and addition of the Life of Carthach. Whatever credit therefore is due to originating this work is Miss Hull's, and her's alone.

The editor's best thanks are due, and are hereby most gratefully tendered, to Rev. M. Sheehan, D.D., D.Ph., Rev. Paul Walsh, Rev. J. MacErlhean, S.J., M.A., as well as to Mr. R. O'Foley, who, at much expense of time and labour, have carefully read the proofs, and, with unselfish prodigality of their scholarly resources, have made many valuable suggestions and corrections.

P.P.

ERRATA.

Page 3, line 21; insert "six" after "twenty."

„ 7, „ 8; for "victorious" read "poisonous."

„ 20, „ 26; insert "γ" after "Διθε."

„ 21, „ 24; for "for something . . . keep them," read
"when their followers threatened to separate
them by force if they did not go."

„ 24, „ 21; for "Δπ" read "Δη."

„ 29, „ 23; for "may" read "will."

„ 35, „ 2; for "round about" read "under tribute to him."

„ 53, „ 15; for "thence" read "from him."

„ 59, „ 27; after "and" insert "she" and for "its" read
"her."

„ 64, „ 18; for "μιορβυτε," read "μιορβυτε."

„ 75, „ 7; for "to a woman," read "as a woman's bride-
price."

„ 77, „ 8; for "touched her" read "did injury to anyone."

„ 82, „ 15; for "πιν" read "πιν."

„ 84, „ 13; for "πατεριαι" read "πατεριαι."

„ 101, „ 9; for "the renowned abbess" read "in honoured."

„ 111, „ 10; for "stout" read "generous."

„ 141, „ 23; for "the passage of the" read "foot-passengers or."

There are perhaps half-a-dozen additional very obvious printer's errors which the ordinary reader can correct for himself.

INTRODUCTION.

I.—GENERAL.

A MOST distinctive class of ancient Irish literature, and probably the class that is least popularly familiar, is the hagiographical. It is, the present writer ventures to submit, as valuable as it is distinctive and as well worthy of study as it is neglected. While annals, tales and poetry have found editors the Lives of Irish Saints have remained largely a mine unworked. Into the causes of this strange neglect it is not the purpose of the present introduction to enter. Suffice it to glance in passing at one of the reasons which has been alleged in explanation, scil.:—that the “Lives” are uncritical and romantic, that they abound in wild legends, chronological impossibilities and all sorts of incredible stories, and, finally, that miracles are multiplied till the miraculous becomes the ordinary, and that marvels are magnified till the narrative borders on the ludicrous. The Saint as he is sketched is sometimes a positively repulsive being—arrogant, venomous, and cruel; he demands two eyes or more for one, and, pucklike, fairly revels in mischief! As painted he is in fact more a pagan deity than a Christian man.

The foregoing charges may, or must, be admitted partially or in full, but such admission implies no denial of the historical value of the Lives. All archaic literature, be it remembered, is in a greater or less degree uncritical, and it must be read in the light of the writer’s times and surroundings. That imagination should sometimes run riot and the pen be carried beyond the boundary line of the strictly literal is perhaps nothing much to be marvelled at in the case of the supernatural minded Celt with religion for his theme. Did the scribe believe what he wrote when he recounted the multiplied marvels of his holy patron’s life? Doubtless he did—and why not! To the unsophisticated monastic and mediaeval mind, as to the mind of primitive man,

the marvellous and supernatural is almost as real and near as the commonplace and natural. If anyone doubts this let him study the mind of the modern Irish peasant ; let him get beneath its surface and inside its guardian ring of shrinking reserve ; there he will find the same material exactly as composed the mind of the tenth century biographers of Declan and Mochuda. Dreamers and visionaries were of as frequent occurrence in Erin of ages ago as they are to-day. Then as now the supernatural and marvellous had a wondrous fascination for the Celtic mind. Sometimes the attraction becomes so strong as seemingly to overbalance the faculty of distinguishing fact from fancy. Of St. Bridget we are gravely told that to dry her wet cloak she hung it out on a sun-beam ! Another Saint sailed away to a foreign land on a sod from his native hillside ! More than once we find a flagstone turned into a raft to bear a missionary band beyond the seas ! St. Fursey exchanged diseases with his friend Magnentius, and, stranger still, the exchange was arranged and effected by correspondence ! To the saints moreover are ascribed lives of incredible duration—to Mochta, Ibar, Seachnal, and Brendan, for instance, three hundred years each ; St. Mochaemog is credited with a life of four hundred and thirteen years, and so on !

Clan, or tribe, rivalry was doubtless one of the things which made for the invention and multiplication of miracles. If the patron of the Decies is credited with a miracle, the tribesmen of Ossory must go one better and attribute to their tribal saint a marvel more striking still. The hagiographers of Decies retort for their patron by a claim of yet another miracle and so on. It is to be feared too that occasionally a less worthy motive than tribal honour prompted the imagination of our Irish hagiographers—the desire to exploit the saint and his honour for worldly gain.

The “Lives” of the Irish Saints contain an immense quantity of material of first rate importance for the historian of the Celtic church. Underneath the later concoction of fable is a solid substratum of fact which no serious student can ignore. Even where the narrative is otherwise plainly myth or fiction it sheds many a useful sidelight on ancient manners, customs and laws as well as on the curious and often intricate operations of the Celtic mind.

By "Lives" are here meant the old MS. biographies which have come down to us from ages before the invention of printing. Sometimes these "Lives" are styled "Acts." Generally we have only one standard "Life" of a saint and of this there are usually several copies, scattered in various libraries and collections. Occasionally a second Life is found differing essentially from the first, but, as a rule, the different copies are only recensions of a single original. Some of the MSS. are parchment but the majority are in paper; some Lives again are merely fragments and no doubt scores if not hundreds of others have been entirely lost. Of many hundreds of our Irish saints we have only the meagre details supplied by the martyrologies, with perhaps occasional references to them in the Lives of other saints. Again, finally, the memory of hundreds and hundreds of saints additional survives only in place names or is entirely lost.

There still survive probably over a hundred "Lives"—possibly one hundred and fifty; this, however, does not imply that therefore we have Lives of one hundred or one hundred and fifty saints, for many of the saints whose Acts survive have really two sets of the latter—one in Latin and the other in Irish; moreover, of a few of the Latin Lives and of a larger number of the Irish Lives we have two or more recensions. There are, for instance, three independent Lives of St. Mochuda and one of these is in two recensions.

The surviving Lives naturally divide themselves into two great classes—the Latin Lives and the Irish,—written in Latin and Irish respectively. We have a Latin Life only of some saints, an Irish Life only of others, and of others again we have a Latin Life and an Irish. It may be necessary to add that Acts which have been translated into Latin by Colgan or the Bollandists do not of course rank as Latin Lives. Whether the Latin Lives proper are free translations of the Irish Lives or the Irish Lives translations of Latin originals remains still, to a large extent, an open question. Plummer ("*Vitae SSm. Hib.,*" *Introd.*) seems to favour the Latin Lives as the originals. His reasoning here however leaves one rather unconvinced. This is not the place to go into the matter at length, but a new bit of evidence which makes against the theory

of Latin originals may be quoted ; it is furnished by the well known collection of Latin Lives known as the *Codex Salmanticensis*, to which are appended brief marginal notes in mixed middle Irish and Latin. One such note to the Life of St. Cuangus of Lismore (*recte* Liathmore) requests a prayer for him who has translated the Life out of Irish into Latin. If one of the Lives, and this a typical or characteristic Life, be a translation, we may perhaps assume that the others, or most of them, are translations also. In any case we may assume as certain that there were original Irish materials or data from which the formal Lives (Irish or Latin) were compiled.

The Latin Lives are contained mainly in four great collections. The first and probably the most important of these is in the Royal Library at Brussels, included chiefly in a large MS. known as *Codex Salmanticensis* from the fact that it belonged in the seventeenth century to the Irish College of Salamanca. The second collection is in Marsh's Library, Dublin, and the third in Trinity College Library. The two latter may for practical purposes be regarded as one, for they are sister MSS.—copied from the same original. The Marsh's Library collection is almost certainly, *teste* Plummer, the document referred to by Colgan as *Codex Kilkeniensis* and it is quite certainly the *Codex Ardmachanus* of Fleming. The fourth collection (or the third, if we take as one the two last mentioned,) is in the Bodleian at Oxford amongst what are known as the Rawlinson MSS. Of minor importance, for one reason or another, are the collections in the Franciscan Library, Merchants' Quay, Dublin, and in Maynooth College respectively. The first of the enumerated collections was published *in extenso*, about twenty-five years since, by the Marquis of Bute, while recently the gist of all the Latin collections has been edited with rare scholarship by Rev. Charles Plummer of Oxford. Incidentally may be noted the one defect in Mr. Plummer's great work—its author's almost irritating insistence on pagan origins, nature myths, and heathen survivals. Besides the Marquis of Bute and Plummer, Colgan and the Bollandists have published some Latin Lives, and a few isolated "Lives" have been published from time to time by other more or less competent editors.

The Irish Lives, though more numerous than the Latin, are less accessible. The chief repertorium of the former is the Burgundian or Royal Library, Brussels. The MS. collection at Brussels appears to have originally belonged to the Irish Franciscans of Louvain and much of it is in the well-known handwriting of Michael O'Clery. There are also several collections of Irish Lives in Ireland—in the Royal Irish Academy, for instance, and Trinity College Libraries. Finally, there are a few Irish Lives at Oxford and Cambridge, in the British Museum, Marsh's Library, &c., and in addition there are many Lives in private hands. In this connection it can be no harm, and may do some good, to note that an apparently brisk, if unpatriotic, trade in Irish MSS. (including of course "Lives" of Saints) is carried on with the United States. Wealthy, but often ignorant, Irish-Americans, who are unable to read them, are making collections of Irish MSS. and rare Irish books, to Ireland's loss. Some Irish MSS. too, including Lives of Saints, have been carried away as mementoes of the old land by departing emigrants.

The date or period at which the Lives (Latin and Irish) were written is manifestly, for half a dozen good reasons, a question of the utmost importance to the student of the subject. Alas, that the question has to some extent successfully defied quite satisfactory solution. We can, so far, only conjecture—though the probabilities seem strong and the grounds solid. The probabilities are that the Latin Lives date as a rule from the twelfth and thirteenth centuries, when they were put into something like their present form for reading (perhaps in the refectory) in the great religious houses. They were copied and re-copied during the succeeding centuries and the scribes according to their knowledge, devotion or caprice made various additions, subtractions and occasional multiplications. The Irish Lives are almost certainly of a somewhat earlier date than the Latin and are based partly (*i.e.* as regards the bulk of the miracles) on local tradition, and partly (*i.e.* as regards the purely historical element) on the authority of written materials. They too were, no doubt, copied and interpolated much as were the Latin Lives. The present copies of Irish Lives date as a rule from the sixteenth and seventeenth centuries

only, and the fact that the Latin and the Irish Life (where there is this double biography) sometimes agree very perfectly may indicate that the Latin translation or Life is very late.

The chief published collections of Irish Saints' Lives may be set down as seven, scil. :—five in Latin and one each in Irish and English. The Latin collections are the Bollandists', Colgan's, Messingham's, Fleming's, and Plummer's; the Irish collection is Stokes' (*"Lives of Saints from the Book of Lismore"*) and the English is of course O'Hanlon's.

Most striking, probably, of the characteristics of the "Lives" is their very evident effort to exalt and glorify the saint at any cost. With this end of glorification in view the hagiographer is prepared to swallow everything and record anything. He has, in fact, no critical sense and possibly he would regard possession of such a sense as rather an evil thing and use of it as irreverent. He does not, as a consequence, succeed in presenting us with a very life-like or convincing portrait of either the man or the saint. Indeed the saint, as drawn in the Lives, is, as already hinted, a very unsaintlike individual—almost as ready to curse as to pray and certainly very much more likely to smite the aggressor than to present to him the other cheek. In the text we shall see St. Mochuda, whose Life is a specially sane piece of work, cursing on the same occasion, first, King Blathmac and the Prince of Cluain, then, the rich man Cronan who sympathised with the eviction, next an individual named Dubhsulach who winked insolently at him, and finally the people of St. Columba's holy city of Durrow who had stirred up hostile feeling against him. Even gentle female saints can hurl an imprecation too. St. Laisrech, for instance, condemned the lands of those who refused her tribute, to—nettles, elder shrub, and corncrakes! It is pretty plain that the compilers of the lives had some prerogatives, claims or rights to uphold—hence this frequent insistence on the evil of resisting the Saint and presumably his successors.

One characteristic of the Irish ascetics appears very clear through all the exaggeration and all the biographical absurdity; it is their spirit of intense mortification. To understand this we have only to study one of the ancient Irish Monastic Rules or one

of the Irish Penitentials as edited by D'Achery ("*Spicilegium*") or Wassersleben ("*Irische Kanonensammerlung*"). Severest fasting, unquestioning obedience and perpetual self renunciation were inculcated by the Rules and we have ample evidence that they were observed with extraordinary fidelity. The Rule of Maelruin absolutely forbade the use of meat or of beer. Such a prohibition a thousand years ago was an immensely more grievous thing than it would sound to-day. Wheaten bread might partially supply the place of meat to-day, but meat was easier to procure than bread in the eighth century. Again, a thousand years ago, tea or coffee there was none and even milk was often difficult or impossible to procure in winter. So severe in fact was the fast that religious sometimes died of it. Bread and water being found insufficient to sustain life and health, gruel was substituted in some monasteries and of this monastic gruel there were three varieties:—(a) "gruel upon water" in which the liquid was so thick that the meal reached the surface, (b) "gruel between two waters" in which the meal, while it did not rise to the surface, did not quite fall to the bottom, and (c) "gruel under water" which was so weak and so badly boiled that the meal easily fell to the bottom. In the case of penitents the first brand of gruel was prescribed for light offences, the second kind for sins of ordinary gravity, and the "gruel under water" for extraordinary crimes (*vid.* Messrs. Gwynne and Purton on the Rule of Maelruin, &c.) The most implicit, exact and prompt obedience was prescribed and observed. An overseer of Mochuda's monastery at Rahen had occasion to order by name a young monk called Colman to do something which involved his wading into a river. Instantly a dozen Colmans plunged into the water. Instances of extraordinary penance abound, beside which the austerities of Simon Stylites almost pale. The Irish saints' love of solitude was also a very marked characteristic. Desert places and solitary islands of the ocean possessed an apparently wonderful fascination for them. The more inaccessible or forbidding the island the more it was in request as a penitential retreat. There is hardly one of the hundred islands around the Irish coast which, one time or another, did not harbour some saint or solitary upon its rocky bosom.

The testimony of the "Lives" to the saints' love and practice of prayer is borne out by the evidence of more trustworthy documents. Besides private prayers, the whole psalter seems to have been recited each day, in three parts of fifty psalms each. In addition, an immense number of Pater Nosters was prescribed. The office and prayers were generally pretty liberally interspersed with genuflexions or prostrations, of which a certain anchorite performed as many as seven hundred daily. Another penitential action which accompanied prayer was the *cross-figul*. This was an extension of the arms in the shape of a cross ; if anyone wants to know how difficult a practice this is let him try it for, say, fifteen minutes. Regarding recitation of the Divine Office it was of counsel, and probably of precept, that it should not be from memory merely, but that the psalms should all be read. For this a good reason was given by Maelruin, *i.e.* that the recitation might engage the eye as well as the tongue and thought. An Irish homily refers to the mortification of the saints and religious of the time as martyrdom, of which it distinguishes three kinds—red, white, and blue. Red martyrdom was death for the faith ; white martyrdom was the discipline of fasting, labour and bodily austerities, while blue martyrdom was abnegation of the will and heartfelt sorrow for sin.

One of the puzzles of Irish hagiology is the great age attributed to certain saints—periods of two hundred, three hundred, and even four hundred years. Did the original compilers of the Life intend this ? Whatever the full explanation be the writers of the Lives were clearly animated by a desire to make their saint cotemporary and, if possible, a disciple, of one or other of the great monastic founders, or at any rate to prove him a pupil of one of the great schools of Erin. There was special anxiety to connect the saint with Bangor or Clonard. To effect the connection in question it was sometimes necessary to carry the life backwards, at other times to carry it forwards, and occasionally to lengthen it both backwards and forwards. Dr. Chas. O'Connor gives a not very convincing explanation of the three-hundred-year "Lives," scil. :—that the saint lived in three centuries—during the whole of one century and in the end and beginning respectively of the preceding and

succeeding centuries. This explanation, even if satisfactory for the three-hundred-year Lives, would not help at all towards the Lives of four hundred years. A common explanation is that the scribe mistook numerals in the MS. before him and wrote the wrong figures. There is no doubt that copying is a fruitful source of error as regards numerals. It is much more easy to make a mistake in a numeral than in a letter; the context will enable one to correct the letter, while it will give him no clue as regards a numeral. On the subject of the alleged longevity of Irish Saints Anscombe has recently been elaborating in *Eriu* a new and very ingenious theory. Somewhat unfortunately the author happens to be a rather frequent propounder of ingenious theories. His explanation is briefly—the use and confusion of different systems of chronology. He alleges that the original writers used what is called the Diocletian Era or the “Era of the Martyrs” as the *terminus a quo* of their chronological system and, in support of his position, he adduces the fact that this, which was the most ancient of all ecclesiastical eras, was the era used by the schismatics in Britain and that it was introduced by St. Patrick.

As against the contradictions, anachronisms and extravagances of the Lives we have to put the fact that generally speaking the latter corroborate one another, and that they receive external corroboration from the annals. Such disagreements as occur are only what one would expect to find in documents dealing with times so remote. To the credit side too must go the fact that references to Celtic geography and to local history are all as a rule accurate. Of continental geography and history however the writers of the Lives show much ignorance, but scarcely quite as much as the corresponding ignorance shown by Continental writers about Ireland.

The missionary methods of the early Irish Church and its monastic or semi-monastic system are frequently referred to as peculiar, if not unique. A missionary system more or less similar must however have prevailed generally in that age. What other system could have been nearly as successful amongst a pagan people circumstanced as the Irish were? The community system alone afforded the necessary mutual encouragement and protection

to the missionaries. Each monastic station became a base of operations. The numerous diminutive dioceses, quasi-dioceses, or tribal churches, were little more than extensive parishes and the missionary bishops were little more in jurisdiction than glorified parish priests. The bishop's *muinntir*, that is the members of his household, were his assistant clergy. Having converted the chieftain or head of the tribe the missionary had but to instruct and baptise the tribesmen and to erect churches for them. Land and materials for the church were provided by the Clan or the Clan's head, and lands for support of the missionary or of the missionary community were allotted just as they had been previously allotted to the pagan priesthood; in fact there can be but little doubt that the lands of the pagan priests became in many cases, the endowment of the Christian establishment. It is not necessary, by the way, to assume that the Church in Ireland as Patrick left it, was formally monastic. The clergy lived in community, it is true, but it was under a somewhat elastic rule, which was really rather a series of Christian and Religious counsels. A more formal monasticism had developed by the time of Mochuda; this was evidently influenced by the spread of St. Benedict's Rule, as Patrick's quasi-monasticism, nearly two centuries previously, had been influenced by Pachomius and St. Basil, through Lerins. The real peculiarity in Ireland was that when the community-missionary-system was no longer necessary it was not abandoned as in other lands but was rather developed and emphasised.

II.—ST. DECLAN.

"If thou hast the right, O Erin, to a champion of battle to aid thee thou hast the head of a hundred thousand, Declan of Ardmore" (Martyrology of Oengus).

FIVE miles or less to the east of Youghal Harbour, on the southern Irish coast, a short, rocky and rather elevated promontory juts, with a south-easterly trend, into the ocean. Maps and admiralty charts call it Ram Head, but the real name is Ceann-a-Rama and popularly it is often styled Ardmore Head. The material

of this inhospitable coast is a hard metamorphic schist which bids defiance to time and weather. Landwards the shore curves in clay cliffs to the north-east, leaving, between it and the iron headland beyond, a shallow exposed bay wherein many a proud ship has met her doom. Nestling at the north side of the headland and sheltered by the latter from Atlantic storms stands one of the most remarkable groups of ancient ecclesiastical remains in Ireland—all that has survived of St. Declan's holy city of Ardmore. This embraces a beautiful and perfect round tower, a singularly interesting ruined church commonly called the cathedral, the ruins of a second church beside a holy well, a primitive oratory, a couple of ogham inscribed pillar stones, &c., &c.

No Irish saint perhaps has so strong a local hold as Declan or has left so abiding a popular memory. Nevertheless his period is one of the great disputed questions of early Irish history. According to the express testimony of his Life, corroborated by testimony of the Lives of SS. Ailbhe and Ciaran, he preceded St. Patrick in the Irish mission and was a co-temporary of the national apostle. Objection, exception or opposition to the theory of Declan's early period is based less on any inherent improbability in the theory itself than on contradictions and inconsistencies in the Life. Beyond any doubt the Life does actually contradict itself; it makes Declan a cotemporary of Patrick in the fifth century and a cotemporary likewise of St. David a century later. In any attempted solution of the difficulty involved it may be helpful to remember a special motive likely to animate a tribal hystrographer, scil. :—the family relationship, if we may so call it, of the two saints; David was bishop of the Deisi colony in Wales as Declan was bishop of their kinsmen of southern Ireland. It was very probably part of the writer's purpose to call attention to the links of kindred which bound the separated Deisi; witness his allusion later to the alleged visit of Declan to his kinsmen of Bregia. Possibly there were several Declans, as there were scores of Colmans, Finians, &c., and hence perhaps the confusion and some of the apparent inconsistencies. There was certainly a second Declan, a disciple of St. Virgilius, to whom the latter committed care of a church in Austria where he died towards close of eighth century.

Again we find mention of a St. Declan who was a foster son of Mogue of Ferns, and so on. It is too much, as Delehaye ("*Legendes Hagiographiques*") remarks, to expect the populace to distinguish between namesakes. Great men are so rare! Is it likely there should have lived two saints of the same name in the same country!

The latest commentators on the question of St. Declan's period—and they happen to be amongst the most weighty—argue strongly in favour of the pre-Patrician mission (*Cfr.* Prof. Kuno Meyer, "*Learning in Ireland in the Fifth Century*"). Discussing the *way* in which letters first reached our distant island of the west and the *causes* which led to the proficiency of sixth-century Ireland in classical learning Zimner and Meyer contend that the seeds of that literary culture, which flourished in Ireland of the sixth century, had been sown therein in the first and second decades of the preceding century by Gaulish scholars who had fled from their own country owing to invasion of the latter by Goths and other barbarians. The fact that these scholars, who were mostly Christians, sought asylum in Ireland indicates that Christianity had already penetrated thither, or at any rate that it was known and tolerated there. Dr. Meyer answers the objection that if so large and so important an invasion of scholars took place we ought have some reference to the fact in the Irish annals. The annals, he replies, are of local origin and they rarely refer in their oldest parts to national events: moreover they are very meagre in their information about the fifth century. One Irish reference to the Gaulish scholars is, however, adduced in corroboration; it occurs in that well known passage in St. Patrick's "Confessio" where the saint cries out against certain "rhetoricians" in Ireland who were hostile to him and pagan,—“You rhetoricians who do not know the Lord, hear and search Who it was that called me up, fool though I be, from the midst of those who think themselves wise and skilled in the law and mighty orators and powerful in everything.” Who were these “rhetorici” that have made this passage so difficult for commentators and have caused so various constructions to be put upon it? It is clear, the professor maintains, that the reference is to pagan rhetors from Gaul whose arrogant presumption, founded on their learning, made them regard with disdain the

comparatively illiterate apostle of the Scots. Everyone is familiar with the classic passage of Tacitus wherein he alludes to the harbours of Ireland as being more familiar to continental mariners than those of Britain. We have references moreover to refugee Christians who fled to Ireland from the persecutions of Diocletian more than a century before St. Patrick's day ; in addition it is abundantly evident that many Irishmen—Christians like Celestius the lieutenant of Pelagius, and possibly Pelagius himself, amongst them—had risen to distinction or notoriety abroad before middle of the fifth century.

Possibly the best way to present the question of Declan's age is to put in tabulated form the arguments of the pre-Patrician advocates against the counter contentions of those who claim that Declan's period is later than Patrick's:—

For the Pre-Patrician Mission.

I.—Positive statement of Life, corroborated by Lives of SS. Ciaran and Ailbhe.

II.—Patrick's apparent avoidance of the Principality of Decies.

III.—The peculiar Declan cult and the strong local hold which Declan has maintained.

Against Theory of Early Fifth Century period.

I.—Contradictions, anachronisms, &c., of Life.

II.—Lack of allusion to Declan in the Lives of St. Patrick.

III.—Prosper's testimony to the mission of Palladius as first bishop to the believing Scots.

IV.—Alleged motives for later invention of Pre-Patrician story.

In this matter and at this hour it is hardly worth appealing to the authority of Lanigan and the scholars of the past. Much evidence not available in Lanigan's day is now at the service of scholars. We are to look rather at the reasoning of Colgan, Ussher, and Lanigan than to the mere weight of their names.

Referring in order to our tabulated grounds of argument, *pro* and *con*, and taking the *pro* arguments first, we may (I) discard as evidence for our purpose the Life of St. Ibar which is very fragmentary and otherwise a rather unsatisfactory document. The Lives of Ailbhe, Ciaran, and Declan are however mutually corroborative and consistent. The Roman visit and the alleged tutelage under Hilarius are probably embellishments ; they look like inventions to explain something and they may contain more than a kernel of truth. At any rate they are matters requiring further investigation and elucidation. In this connection it may

be useful to recall that the Life (Latin) of St. Ciaran has been attributed by Colgan to Evinus the disciple and panegyrist of St. Patrick.

Patrick's apparent neglect of the Decies (II.) may have no special significance. At best it is but negative evidence: taken, however, in connection with (I.) and its consecraria it is suggestive. We can hardly help speculating why the apostle—passing as it were by its front door—should have given the go-bye to a region so important as the Munster Decies. Perhaps he sent preachers into it; perhaps there was no special necessity for a formal mission, as the faith had already found entrance. It is a little noteworthy too that we do not find St. Patrick's name surviving in any ecclesiastical connection with the Decies, if we except Patrick's Well, near Clonmel, and this Well is within a mile or so of the territorial frontier. Moreover the southern portion of the present Tipperary County had been ceded by Aengus to the Deisi, only just previous to Patrick's advent, and had hardly yet had sufficient time to become absorbed. The whole story of Declan's alleged relations with Patrick undoubtedly suggests some irregularity in Declan's mission—an irregularity which was capable of rectification through Patrick and which *de facto* was finally so rectified.

(III.) No one in Eastern Munster requires to be told how strong is the cult of St. Declan throughout Decies and the adjacent territory. It is hardly too much to say that the Declan tradition in Waterford and Cork is a spiritual actuality, extraordinary and unique, even in a land which till recently paid special popular honour to its local saints. In traditional popular regard Declan in the Decies has ever stood first, foremost, and pioneer. Carthage, founder of the tribal see, has held and holds in the imagination of the people only a secondary place. Declan, whence-soever or whenever he came, is regarded as the spiritual father to whom the Deisi owe the gift of faith. How far this tradition and the implied belief in Declan's priority and independent mission are derived from circulation of the "Life" throughout Munster in the last few centuries it is difficult to gauge, but the tradition seems to have flourished as vigorously in the days of Colgan as it does to-day. Declan's "pattern" at Ardmore continues to be still the

most noted celebration of its kind in Ireland. A few years ago it was participated in by as many as fourteen thousand people from all parts of Waterford, Cork, and Tipperary. The scenes and ceremonies have been so frequently described that it is not necessary to recount them here—suffice it to say that the devotional practices and, in fact, the whole celebration is of a purely popular character receiving no approbation, and but bare toleration, from church or clergy. Even to the present day Declan's name is borne as their prænomen by hundreds of Waterford men, and, before introduction of the modern practice of christening with foolish foreign names, its use was far more common, as the ancient baptismal registers of Ardmore, Old Parish, and Clashmore attest. On the other hand Declan's name is associated with comparatively few places in the Decies. Of these the best known is Relig Deaglain, a disused graveyard and early church site on the townland of Drumroe, near Cappoquin. There was also an ancient church called Kill-deglain, near Stradbally.

Against the theory of the pre-Patrician or citra-Patrician mission we have first the objection, which really has no weight, and which we shall not stop to discuss, that it is impossible for Christianity at that early date to have found its way to this distant island, beyond the boundary of the world. An argument on a different plane is (I.), the undoubtedly contradictory and inconsistent character of the Life. It is easy however to exaggerate the importance of this point. Modern critical methods were undreamed of in the days of our hagiographer, who wrote, moreover, for edification only in a credulous age. Most of the historical documents of the period are in a greater or less degree uncritical but that does not discredit their testimony however much it may confuse their editors. It can be urged moreover that two mutually incompatible genealogies of the saint are given. The genealogy given by MacFirbisigh seems in fact to disagree in almost every possible detail with the genealogy in 23 M. 50 R.I.A. That however is like an argument that Declan never existed. It really suggests and almost postulates the existence of a second Declan whose Acts and those of *our* Declan have become mutually confused.

(II.) Absence of Declan's name from the Acts of Patrick is a negative argument. It is explicable perhaps by the supposed irregularity of Declan's preaching. Declan was certainly earlier than Mochuda and yet there is no reference to him in the Life of the latter saint. Ailbhe however is referred to in the Tripartite Life of Patrick and the cases of Ailbhe and Declan are *a pari*; the two saints stand or fall together.

(IV.) Motives for invention of the pre-Patrician myth are alleged, scil. :—to rebut certain claims to jurisdiction, tribute or visitation advanced by Armagh in after ages. It is hard to see however how resistance to the claims in question could be better justified on the theory of a pre-Patrician Declan, who admittedly acknowledged Patrick's supremacy, than on the admission of a post-Patrician mission.

That in Declan we have to deal with a very early Christian teacher of the Decies there can be no doubt. If not anterior to Patrick he must have been the latter's cotemporary. Declan however had failed to convert the chieftain of his race and for this—reading between the lines of the "Life"—we seem to hear Patrick blaming him.

The monuments proper of Declan remaining at Ardmore are (a) his *oratory* near the Cathedral and Round Tower in the graveyard, (b) his *stone* on the beach, (c) his *well* on the cliff, and (d) *another stone* said to have been found in his tomb and preserved at Ardmore for long ages with great reveration. The "Life" refers moreover to the saint's pastoral staff and his bell but these have disappeared for centuries.

The "Oratory" is simply a primitive church of the usual sixth century type: it stands 13' 4" x 8' 9" in the clear, and has, or had, the usual high-pitched gables and square-headed west doorway with inclining jambs. Another characteristic feature of the early oratory is seen in the curious antae or prolongation of the side walls. Locally the little building is known as the *beannaicán*, in allusion, most likely, to its high gables or the finials which once, no doubt, in Irish fashion, adorned its roof. Though somewhat later than Declan's time this primitive building is very intimately connected with the Saint. Popularly it is supposed

to be his grave and within it is a hollow space scooped out, wherein it is said his ashes once reposed. It is highly probable that tradition is quite correct as to the saint's grave, over which the little church was erected in the century following Declan's death. The oratory was furnished with a roof of slate by Bishop Mills in 1716.

"St. Declan's Stone" is a glacial boulder of very hard conglomerate which lies on a rocky ledge of beach beneath the village of Ardmore. It measures some 8' 6" x 4' 6" x 4' 0" and reposes upon two slightly jutting points of the underlying metamorphic rock. Wonderful virtues are attributed to St. Declan's Stone, which, on the occasion of the patronal feast, is visited by hundreds of devotees who, to participate in its healing efficacy and beneficence, crawl laboriously on face and hands through the narrow space between the boulder and the underlying rock. Near by, at foot of a new storm-wall, are two similar but somewhat smaller boulders which, like their venerated and more famous neighbour, were all wrenched originally by a glacier from their home in the Comeragh Mountains twenty miles away.

"St. Declan's Well," beside some remains of a rather large and apparently twelfth century church on the cliff, in the townland of Dysert is diverted into a shallow basin in which pilgrims bathe feet and hands. Set in some comparatively modern masonry over the well are a carved crucifixion and other figures of apparently late mediaeval character. Some malicious interference with this well led, nearly a hundred years since, to much popular indignation and excitement.

The second "St. Declan's Stone" was a small, cross-inscribed, jet-black piece of slate or marble, approximately—2" or 3" x 1½". Formerly it seems to have had a small silver cross inset and was in great demand locally as an amulet for cattle curing. It disappeared however, some fifty years or so since, but very probably it could still be recovered in Dungarvan.

Far the most striking of all the monuments at Ardmore is, of course, the Round Tower which, in an excellent state of preservation, stands with its conical cap of stone nearly a hundred feet high. Two remarkable, if not unique, features of the tower are

the series of sculptured corbels which project between the floors on the inside, and the four projecting belts or zones of masonry which divide the tower into storeys externally. The tower's architectural anomalies are paralleled by its history which is correspondingly unique: it stood a regular siege in 1642, when ordnance was brought to bear on it and it was defended by forty confederates against the English under Lords Dungarvan and Broghil.

A few yards to north of the Round Tower stands "The Cathedral" illustrating almost every phase of ecclesiastical architecture which flourished in Ireland from St. Patrick to the Reformation—Cyclopean, Celtic-Romanesque, Transitional and Pointed. The chancel arch is possibly the most remarkable and beautiful illustration of the Transitional that we have. An extraordinary feature of the church is the wonderful series of Celtic arcades and panels filled with archaic sculptures in relief which occupy the whole external face of the west gable.

St. Declan's foundation at Ardmore seems (*teste* Moran's Archdall) to have been one of the Irish religious houses which accepted the reform of Pope Innocent at the Lateran Council and to have transformed itself into a Regular Canonry. It would however be possible to hold, on the evidence, that it degenerated into a mere parochial church. We hear indeed of two or three episcopal successors of the saint, scil.:—Ultan who immediately followed him, Eugene who witnessed a charter to the abbey of Cork in 1174, and Moelettrim Ó Duibhe-rathre who died in 1303 after he had, according to the annals of Inisfallen, "erected and finished the Church" of Ardmore. The "*Wars of the Gaedhil and Gall*" have reference, circa 824 or 825, to plunder by the Northmen of Disert Tipraite which is almost certainly the church of Dysert by the Holy Well at Ardmore. The same fleet, on the same expedition, plundered Dunderrow (near Kinsale), Inisshannon (Bandon River), Lismore, and Kilmolash.

Regarding the age of our "Life" it is difficult with the data at hand to say anything very definite. While dogmatism however is dangerous indefiniteness is unsatisfying. True, we cannot trace the genealogy of the present version beyond middle of the sixteenth

century, but its references to ancient monuments existing at date of its compilation show it to be many centuries older. Its language proves little or nothing, for, being a popular work, it would be modernised to date by each successive scribe. Colgan was of opinion it was a composition of the eighth century. Ussher and Ware, who had the *Life* in very ancient codices, also thought it of great antiquity. Papebrach, the Bollandist, on the other hand, considered the *Life* could not be older than the twelfth century, but this opinion of his seems to have been based on a misapprehension. In the absence of all diocesan colour or allusion one feels constrained to assign the production to some period previous to Rathbreasail. We should not perhaps be far wrong in assigning the first collection of materials to somewhere in the eighth century or in the century succeeding. The very vigorous ecclesiastical revival of the eleventh century, at conclusion of the Danish wars, must have led to some revision of the country's religious literature. The introduction, a century and-a-half later, of the great religious orders most probably led to translation of the *Life* into Latin and its casting into shape for reading in refectory or choir.

Only three surviving copies of the Irish *Life* are known to the writer: one in the Royal Library at Brussels, the second in the Royal Irish Academy Collection (M. 23, 50, pp. 109-120), and the third in possession of Professor Hyde. As the second and third enumerated are copies of one imperfect exemplar it has not been thought necessary to collate both with the Brussels MS. which has furnished the text here printed. M. 23, 50 (R.I.A.) has however been so collated and the marginal references initialled B are to that imperfect copy. The latter, by the way, is in the handwriting of John Murphy "na Raheenach," and is dated 1740. It has not been thought necessary to give more than the important variants.

The present text is a reproduction of the Brussels MS. plus lengthening of contractions. As regards lengthening in question it is to be noted that the well known contraction for *ea* or *e* has been uniformly transliterated *e*. Otherwise orthography of the MS. has been scrupulously followed—even where inconsistent or incorrect. For the division into paragraphs the editor is not

responsible; he has merely followed the division originated, or adopted, by the scribe. The Life herewith presented was copied in 1629 by Brother Michael O'Clery of the Four Masters' staff from an older MS. of Eochy O'Heffernan's dated 1582. The MS. of O'Heffernan is referred to by our scribe as *reinteadar*, but his reference is rather to the contents than to the copy. Apparently O'Clery did more than transcribe; he re-edited, as was his wont, into the literary Irish of his day. A page of the Brussels MS., reproduced in facsimile as a frontispiece to the present volume, will give the student a good idea of O'Clery's script and style.

Occasional notes on Declan in the martyrologies and elsewhere give some further information about our saint. Unfortunately however the alleged facts are not always capable of reconciliation with statements of our "Life," and again the existence of a second, otherwise unknown, Declan is suggested. The introduction of rye is attributed to him in the Calendar of Oengus, as introduction of wheat is credited to St. Finan Camm, and introduction of bees to St. Modomnoc,—“It was the full of his shoe that Declan brought, the full of his shoe likewise Finan, but the full of his bell Modomnoc” (*Cal. Oeng.*, April 7th). More puzzling is the note in the same Calendar which makes Declan a foster son of Mogue of Ferns! This entry illustrates the way in which errors originate. A former scribe inadvertently copied in, after Declan's name, portion of the entry immediately following which relates to Colman Hua Liathain. Successive scribes re-copied the error without discovering it and so it became stereotyped.

III.—ST. MOCHUDA.

“It was he (Mochuda) that had the famous congregation consisting of seven hundred and ten persons; an angel used to address every third man of them.” (*Martyrology of Donegal*).

IN some respects the Life of Mochuda here presented is in sharp contrast to the corresponding Life of Declan. The former document is in all essentials a very sober historical narrative—accurate wherever we can test it, credible and harmonious on the whole. Philologically, to be sure, it is of little value,—certainly a much less valuable Life

than Declan's; historically, however (and question of the pre-Patrician mission apart) it is immensely the more important document. On one point do we feel inclined to quarrel with its author, scil.: that he has not given us more specifically the motives underlying Mochuda's expulsion from Rahen—one of the three worst counsels ever given in Erin. Reading between his lines we spell, jealousy—*invidia religiosorum*. Another jealousy too is suggested—the mutual distrust of north and south which has been the canker-worm of Irish political life for fifteen hundred years, making intelligible if not justifying the indignation of a certain distinguished Irishman who wanted to know the man's name, in order to curse its owner, who first divided Ireland into two provinces.

Three different Lives of Mochuda are known to the present writer. Two of them are contained in a MS. at Brussels (*C/r.* Bindon, p. 8, 13) and of one of these there is a copy in a MS. of Dineen's in the Royal Irish Academy (Stowe Collection, A. IV, I.) Dineen appears to have been a Cork or Kerry man and to have worked under the patronage of that rather noted Franciscan Father Francis Matthew (O'Mahony), who was put to death at Cork by Inchiquin in 1644. The bald text of Dineen's "Life" was published a few years since, without translation, in the *Irish Rosary*. The corresponding Brussels copy is in Michael O'Clery's familiar hand. In it occurs the strange pagan-flavoured story of the British Monk Constantine. O'Clery's copy was made in January, 1627, at the Friary of Drouish from the Book of Tadhg O'Ceanan and it is immediately followed by a tract entitled—"Do macaibh uá Suanaic." The bell of Mochuda, by the way, which the saint rang against Blathmac, was called the *glassan* of Hui Suanaig in later times.

The "Life" here printed, which follows the Latin Life so closely that one seems a late translation of the other, is as far as the editor is aware, contained in a single MS. only. This is M. 23, 50, R.I.A., in the handwriting of John Murphy, "na Raheenach." Murphy was a Co. Cork schoolmaster, scribe, and poet, of whom a biographical sketch will be found prefixed by Mr. R. A. Foley to the collection of Murphy's poems that he has edited. The

sobriquet, "na Raheenach," is really a kind of tribal designation. The "Life" is very full but is in its present form a comparatively late production; it was transcribed by Murphy between 1740 and 1750. It is much to be regretted that the scribe tells us nothing of his original. Murphy, by the way, seems to have specialised to some extent in saints' Lives and to have imbued his disciples with something of the same taste. One of his pupils was Maurice O'Connor, a scribe and shipwright of Cove, to whom we owe the Life of St. Ciaran of Saighir printed in "*Silva Gadelica*." The reasons of choice for publication here of the present Life are avowedly non-philological; the motive for preference is that it is the longest of the three Lives and for historical purposes the most important.

The Life presents considerable evidence of historical reliability; its geography is detailed and correct; its references to contemporaries of Mochuda are accurate on the whole and there are few inconsistencies or none. Moreover it sheds some new light on that chronic puzzle—organisation of the Celtic Church of Ireland. Mochuda, head of a great monastery at Rahen, is likewise a kind of pluralist Parish Priest with a parish in Kerry, administered in his name by deputed ecclesiastics, and other parishes similarly administered in Kerrycurrihy, Rostellan, West Muskerry, and Spike Island, Co. Cork. When a chief parishioner lies seriously ill in distant Corca Duibhne, Mochuda himself comes all the way from the centre of Ireland to administer the last rites to the dying man, and so on.

The relations of the people to the Church and its ministers are in many respects not at all easy to understand. Oblations, for instance, of themselves and their territory, &c., by chieftains are frequent. Oblations of monasteries are made in a similar way. Probably this signifies no more than that the chief region or monastery put itself under the saint's jurisdiction or rule or both. That there were other churches too than the purely monastic appears from offerings to Mochuda of already existing churches, *v.g.* from the Clanna Ruadhan in Decies, &c.

Lismore, the most famous of Mochuda's foundations, became within a century of the saint's death, one of the great monastic

schools of Erin, attracting to his halls, or rather to its boothies, students from all Ireland and even—so it is claimed—from lands beyond the seas. King Alfrid of Northumbria, for instance, is said to have partaken of Lismore's hospitality, and certainly Cormac of Cashel, Malachy and Celsus of Armagh and many others of the most distinguished of the Scots partook thereof. The roll of Lismore's calendared saints would require, did the matter fall within our immediate province, more than one page to itself. Some interesting reference to Mochuda and his holy city occur in the Life of one of his disciples, St. Colman Maic Luachain, edited for the R.I.A. by Professor Kuno Meyer.

There are many indications in the present Life that, at one period, and in the time of Carthach, the western boundary of Decies extended far beyond the line at present recognised. Similar indications are furnished by the martyrologies, &c.; for instance, the martyrology of Donegal under November 28th records of "the three sons of Bochra" that "they are of Archadh Raithin in Ui Mic Caille in Deisi Mumhan" and Ibid, p. xxxvii, it is stated "ἱ ἑκκονταε Κορκαίρε ἀταίω να Δερί Μύμῆαν." Not only Imokilly but all Co. Cork, east of Queenstown and north to the Blackwater, seems to have acknowledged Mochuda's jurisdiction. At Rathbreasail accordingly (*teste* Keating, on the authority of the Book of Cloneneigh) the Diocese of Lismore is made to extend to Cork,—probably over the present baronies of Imokilly, Kinatallon, and Barrymore. That part, at least, of Condons and Clangibbon was likewise included is inferrible from the fact that, as late as the sixteenth century visitations, Kilworth, founded by Colman Maic Luachain, ranked as a parish in the diocese of Lismore. Further evidence pointing in the same direction is furnished by Clondulane, &c., represented in the present Life as within Carthach's jurisdiction.

The Rule of St. Carthach is one of the few ancient Irish so-called monastic Rules surviving. It is in reality less a "rule," as the latter is now understood, than a series of Christian and religious counsels drawn up by a spiritual master for his disciples. It must not be understood from this that each religious house did not have its formal regulations. The latter however seem to have depended

largely upon the abbot's spirit, will or discretion. The existing "Rules" abound in allusions to forgotten practices and customs and, to add to their obscurity, their language is very difficult—sometimes, like the language of the Brehon Laws, unintelligible. The rule ascribed to Mochuda is certainly a document of great antiquity and may well have emanated from the seventh century and from the author whose name it bears. The tradition of Lismore and indeed of the Irish Church is constant in attributing it to him. Copies of the Rule are found in numerous MSS. but many of them are worthless owing to the incompetence of the scribes to whom the difficult Irish of the text was unintelligible. The text in the *Leabhar Breac* has been made the basis of his edition of the Rule by *Mac Eaglaise*, a writer in the *Irish Ecclesiastical Record* (1910). *Mac Eaglaise's* edition, though it is not all that could be desired, is far the most satisfactory which has yet appeared. Previous editions of the Rule or part of it comprise one by Dr. Reeves in his tract on the Culdees, one by Kuno Meyer in the *Gaelic Journal* (Vol. V.), another in *Archiv für C.L.* (3 Bund. 1905), and another again in *Eriu* (Vol. 2, p. 172), besides a free translation of the whole Rule by O'Curry in the *I. R. Record* for 1864. The text of the *Record* edition of 1910 is from *Leabhar Breac* collated with other MSS. The order in the various copies is not the same and some copies contain material which is wanting in others. The "Rule" commences with the Ten Commandments, then it enumerates the obligations respectively of bishops, abbots, priests, monks, and culdees. Finally there is a section on the order of meals and on the refectory and another on the obligations of a king. The following excerpt on the duties of an abbot (*I. E. Record* translation) will illustrate the style and spirit of the Rule:

"Of the Abbot of a Church.

1.—If you be the head man of a Church noble is the power, better for you that you be just who take the heirship of the king.

2.—If you are the head man of a Church noble is the obligation, preservation of the rights of the Church from the small to the great.

3.—What Holy Church commands preach then with diligence; what you order to each one do it yourself.

4.—As you love your own soul love the souls of all. Yours the magnification of every good [and] banishment of every evil.

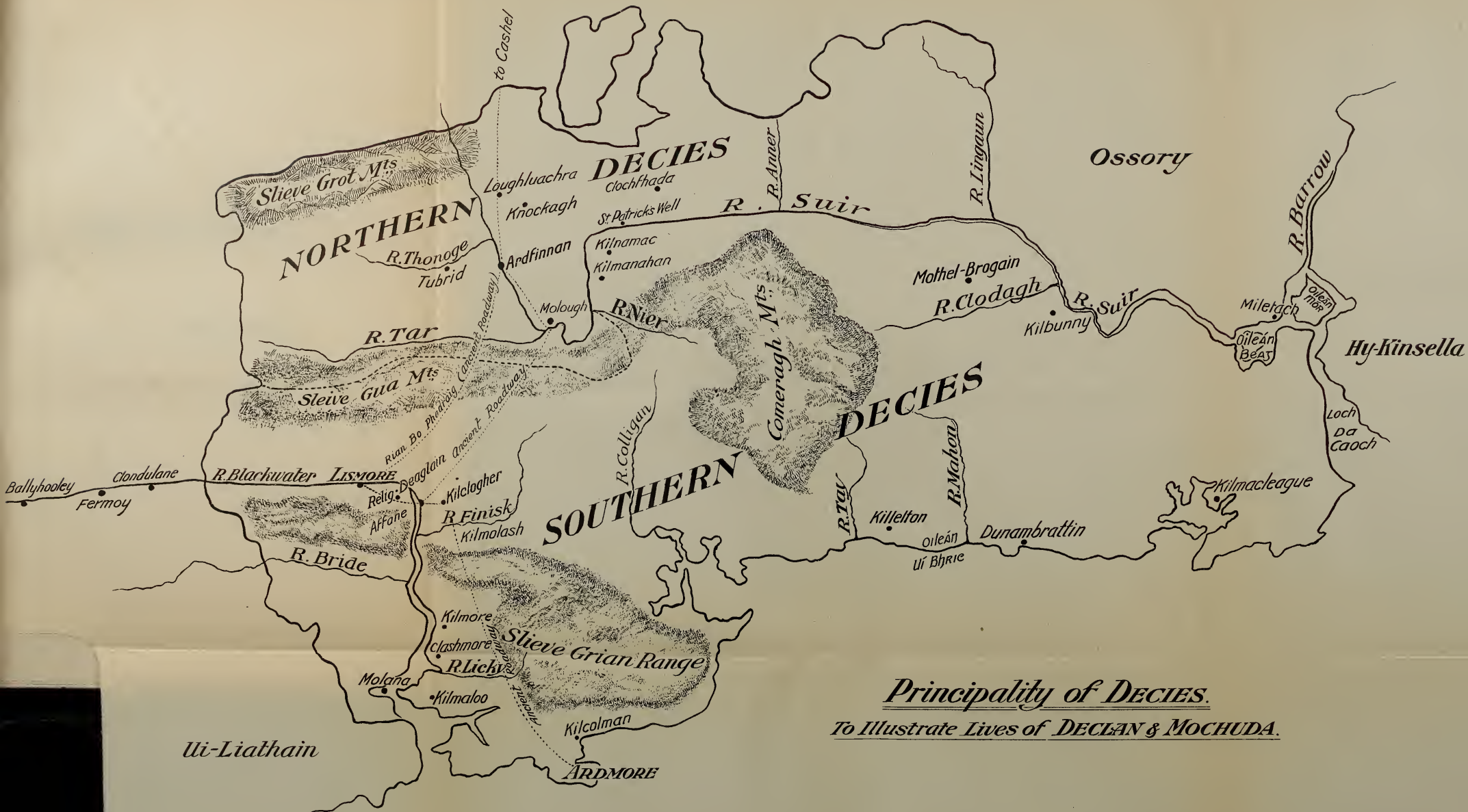
5.—Be not a candle under a bushel. Your learning without a cloud over it. Yours the healing of every host both strong and weak.

6.—Yours to judge each one according to grade and according to deed; he will advise you at judgment before the king.

10.—Yours to rebuke the foolish, to punish the hosts, turning disorder into order [restraint] of the stubborn, obstinate, wretched."

Reservation of the Coarbship of Mochuda at Lismore in favour of Kerry men is an extremely curious if not unique provision. How long it continued in force we do not know. Probably it endured to the twelfth century and possibly the rule was not of strict interpretation. Christian O'Connarchy, who was bishop of Lismore in the twelfth century, is regarded as a native of Decies, though the contrary is slightly suggested by his final retirement to Kerry. The alleged prophecy concerning Kerry men and the coarbship points to some rule, regulation or law of Mochuda.

Plain of Cashel



Principality of DECIES.
To Illustrate Lives of DECLAN & MOCHUDA.

LIFE OF DECLAN.



LIFE OF MOCHUDA.

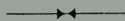
betha decclain.



Deatirrimur episcopur Declanur de nobilissimo hiberniae
 regum genere .i. an terpoc naemta re nabaritari Declanur ar
 do cinel ro uaral muosriarthe Epeann do neoc do caite flaiter
 (a) asur ciorcaim (b) Epeann i ttemraig (c) aimreap fada (d).
 Asur do bi Declan ar na seinemain mar bur pollur ara
 seinemain asur ara seinelaad uaral o fuil, oir ir amlaro do bi
 Eochair feirleac cum a mberar (e) a seinelaad rom ina airtorag
 cumadac fori Eirinn (f) uile go hiomlan da bliadain deas asur
 do batтар триур mac aige .i. Uper asur Nar asur lotola (g) a
 nanmanna asur ar friu adberci na tri finnemna, asur do sab
 (h) moirfeirear asur ceo pompa ro, asur da rluoct ina noiaig
 asur da ccombratraitb .i. rluoct Eirerhoim iuge nEpeann ma
 cceirdeim asur iar cceirdeim. Asur do luigetтар an triur
 mac rin in denlo le na ndeirbridar fein .i. Clofra ingean
 Echaro feirleig. Asur do toirpceoth i uadair a ttriur asur
 an mac rucc ri don toirpcer rin do bi (j) roinnti o tri rriadbair
 dercca da foillrucchao go raibe ar na seinemain on triur
 rin. Asur do bi degmairad do reir raicpiona asur laroir
 o briozaibh in aimri a lenbdaeta mar nar gnaadac lenab a
 comara do beir. Asur ir e ba hainm do lucchao Smao
 noercc ona (k) tri rriadbair dercca adubramar. Asur ir ann
 ro tionnrccain iuge nEpeann do sabail anhliaoin fuair (l)
 Saur Cerair bar asur do bi re re bliadna ricet hiru
 nEpeann, 7 do bi mac dicce dar bo hainm Cuiomtan Nianair
 7 ni raibe re act re bliadna deas hi iuge. Asur baor mac
 as Cuiomtan (m) dar bainm feradac finorectnac (n). Asur

(a) B. omits flaiter. (b) B. substitutes canacar. (c) B. reads ar after
 ttemraig. (d) B. adds—i noiaio a ceile mar foillreocadamaro ina
 seinelaad. (e) B. inserts bunadur. (f) B. reads—ar ttemraig asur

LIFE OF ST. DECLAN.



THE most blessed Bishop Declan of the most noble race of the kings of Ireland, *i.e.*, the holy bishop who is called Declan was of the most noble royal family of Ireland—a family which held the sceptre and exacted tribute from all Ireland at Tara for ages. Declan was by birth of noble blood as will appear from his origin and genealogy, for it was from Eochaidh Feidhleach,¹ the powerful Ardrigh² of Ireland for twelve years, that he sprang. Eochaidh aforesaid, had three sons, *scil.* :—Breas, Nar, and Lothola, who are called the three Finneavna ;³ there reigned one hundred and seven kings of their race and kindred before and after them, *i.e.* of the race of Eremon, king of Ireland,—before the introduction of Christianity and since. These three youths lay one day with their own sister Clothra, daughter of the same father, and she conceived of them.⁴ The son she brought forth as a consequence of that intercourse was marked by three red wavy lines which indicated his descent from the three youths aforesaid. He was named Lugaidh Sriabhdearg⁵ from the three lines in question, and he was beautiful to behold and of greater bodily strength in infancy than is usual with children of his age. He commenced his reign as king of Ireland the year in which Caius Ceasar⁶ died and he reigned for twenty years. His son was named Criomthan Nianair⁷ who reigned but sixteen years. Criomthan's son was named Fearadach Finnfechtnach⁸ whose son

an eiminn uile.

(g) B.=λοτδρι.

(h) Lacuna in B.

(j) B.=r.é.

(k) B omits oná, and thence to end of sentence.

(l) B. reads—ζαριρ ιμριε

bár le Cearar.

(m) B. is unintelligible here owing to unconscious omission

of a clause.

(n) B. adds:—γ το δί τριόδα βλιαόαν ι μίζε νεριεανν

δζυρ το μαρβάο ι τεαμριαιζ έ.

mac doréin fíacha fínoolaíó (*o*). Agus mac doréin túatal
 Teéctmar (*p*). Agus do bí mac as Tuátal dár bo comáinn
 ferólimíó Rectmar (*q*). Agus batтар триур mac as ferólimíó
 .i. Cono-céao-cathaó, 7 Eochao fíno 7 fíacha Suigíoe. Agus
 daoí Conn fíchí bliathain hí níge nEreann 7 (*r*) meparó clú
 agus oirdearicair éoraó an talman 7 ineáta 7 inbleéta bóí
 inEirinn re linn Cumn-ceao-cathais go deireo an domáin.
 Agus do marbáó hí Maig Cođa re hUltoib é .i. le Tioppitte
 Tíreac. Agus aríao aríol go brát ar mó sabur níge nEreann
 (*s*). Agus ír é Eocao fíno doba mac éanaíte as ferólimíóh
 Rectmar. Agus do córó (*t*) iccoiceao Láigenn. Agus ír ann
 atáó aríol agus arlioct ó fín. Agus áirimítear mar Láigne-
 cáib íact. Agus atáó morán do tiseirnaib 7 do daonib
 cumaétaib (*u*) tobh ílláigribh. Fíaca Suigíoe imorro ír ann
 doibí ferann aicce attimcell naTeampac. Síreó fuair re
 báir ní ar taorcca (*v*) ina doibí níge nEreann aicce. Agus do
 batтар триур mac aicce .i. Ropra agus Oengur agus Eogan
 agus fa gníomaó, salaó, saireccemal an triur fín hí ccaéaib
 agus hí ccomlannaib (*w*). Agus do deirgnaisg Oengur oib
 ar cróóacó (*x*) uile, agus ar fíur doeró Oengur Saebuabtech.
 Agus ír é fa fí Ereann an tanrín Cormac mac Airt mic Cumn-
 céttéacáigh. Agus do bí mac as Corbmac dár bainm
 Ceallac mac Corbmaic agus pucc ré ingén Eogain (*y*) mic
 fíacha Suigíoe ar aicéao leir .i. Cperóe ingén Eogain. Agus
 mar do éualaó (*z*) Oengur Saebuabtec fín .i. ingén adear-
 bpatar do breic do Céallach leir do sabh fercc mor hé,
 7 do len Ceallac go Temháig agus a óalta lair .i. Corc
 Duibne mac Cairppí mic Conaire mic Moga Láma do bí ingáil-
 nur as Corbmac ó Muimneachais. Agus ar do Engur da

(*o*) B. adds:—7 do bí trí bliathna deas 1 níge 7 do marbáó 1 oTeampaisg é.

(*p*) B. adds:—agus do bí trí bliathna fíceao 1 níge Teampac no zur marbáó
 le hulltaib é. (*q*) B. adds:—agus do bí naoi mbliathna 1 níge.

(*r*) B. has beró, with some variation of remainder of clause.

(*s*) B. adds:—

was Fiacha Finnolaidh⁹ whose son again was Tuathal Teachtmhar.¹⁰ This Tuathal had a son Felimidh Reachtmhar¹¹ who had in turn three sons—Conn Ceadcathach,¹² Eochaidh Finn, and Fiacha Suighde. Conn was king of Ireland for twenty years and the productiveness¹³ of crops and soil and of dairies in the time of Conn are worthy of commemoration and of fame to the end of time. Conn was killed in Magh Cobha¹⁴ by the Ulstermen, scil. :—by Tiopruid Tireach¹⁵ and it is principally his seed¹⁶ which has held the kingship of Ireland ever since. Eochaidh Finn¹⁷ was second son to Felimidh Reachtmhar and he migrated to the latter's province of Leinster, and it is in that province his race and progeny have remained since then. They are called Leinstermen, and there are many chieftains and powerful persons of them in Leinster. Fiacha Suighde¹⁸ moreover, although he died before he succeeded to the chief sovereignty, possessed land around Tara. He left three sons—Ross, Oengus, and Eoghan who were renowned for martial deeds—valiant and heroic in battle and in conflict. Of the three, Oengus excelled in all gallant deeds so that he came to be styled Oengus of the poisonous javelin. Cormac Mac Art Mac Conn¹⁹ it was who reigned in Ireland at this time. Cormac had a son named Ceallach who took by force the daughter²⁰ of Eoghan Mac Fiacha Suighde to dwell with him, *i.e.* Credhe the daughter of Eoghan. When Oengus Gaebuaibhtheach (“of the poisonous javelin”)²¹ heard this, viz., that the daughter of his brother had been abducted by Ceallach he was roused to fury and he followed Ceallach to Tara taking with him his foster child, scil. :—Corc Duibhne,²² the son of Cairbre, son of Conaire, son of Mogha Lamha whom Cormac held as a hostage from the Munstermen, and whom

1 na òidairò.

(t) B. has cuairò so instead of cóiro.

(u) B. substitutes

αμραέταδα for cumαέταιθ.

(v) B. has put instead of nior ταορεα.

(w) B. substitutes μόρ-ζαλαίθ.

(x) B. varies slightly here.

(y) B. omits

εοζαίν.

(z) B. has óo c.

coimheatt tucc Corbmac (a) é. Agus ar nool go Temhrais do Éngur (b) do connairc (c) Ceallaic ar cúlaib Corbmaic ina fúirde. Agus tucc ráðad rleige (d) fair gur éuir tuit ón taobh go araise. Agus as tabairt na rleige ar do ben a huplann tar fúil ^fCorbmaic go iorrburp, agus do ben (e) a huplann irin reáctaire go ior marb agus ro imtigh fein agus adalta rlan ar éula ina diais rin. A cceann aimpice (f) tucc Corbmac da aipe erbaib amheic agus a fúl agus a reáctaire ó Dengur Gabuaidteó agus on a briaib agus do brietnuis ré a nionnarbadó óna nóuthais fein .i. ó Dérib Temrac agus ni huaithe amáin áct ón (g) taobh thuairt oéirino uile. Agus tuccat reáct ccaáa ettorra níar taorcca ina (h) do gabattar ionnarbadó éuca. Agus do ionnat oigbal móri do Corbmac agus da muintir (i) rna caáib rin, sióeó ar iatoran do cláirdeó ann, agus doó éiccen doib fa deois an tuthais ofasgabail agus ionnarbadó do gabail éuca (j) .i. tri meic fiacha Suisíoe .i. Ropra agus Oengur agus Eogan, mar a dubriamar iomáinn (k). Agus ar na nionnarburó mar rin ó ríis hEreenn tanasattar go ríis Muman go hOillill Olum ar gaol Sairóbe ingine Cuinnceó-cathais roba ben doó. Agus fuarattar ferann ann .i. na Déiri Mumáin, agus ar da rlioét rin .i. do rlioét Eogain Mic fiacha Suisíoe atáto ríis agus oútcara na nDéiri órin anuar (l).

C. 2. Agus ar do rlioét an Eogain cettina rin an terpoc naemta Declan da laibeoram inar noiais (m) .i. Declan mac Eirc Mic Trein Mic Luigdeac Mic Muiac Mic Uriain Mic Eogain Mic Airt Cuirp Mic Morcorb (n) Mic Mergéora Mic Mleppore Mic Cuana Cainbreaais Mic Conra Catbuadais Mic Coirppe Mic Eogain Mic fiachair Suisíoe Mic ferolimro Rectmar Mic Tuatal Tectmar. Eirc mac Trein imorrio ri na nDéiri are rob athair do

(a) B. has—coiméat ó Cormac. (b) B. omits, do O. (c) B. substitutes—fuair.

(d) B. has ráðad defleis.

(e) B. reads—do marb reáctaire na Teampac agus oriong de éuraóib Cormaic.

(f) B. reads, iairin.

(g) B. omits clause.

he had given for safe custody to Oengus. When Oengus reached Tara he beheld Ceallach²³ sitting behind Cormac. He thrust his spear at Ceallach and pierced him through from front to back. However as he was withdrawing the spear the handle struck Cormac's eye and knocked it out and then, striking the steward, killed him.²⁴ He himself (Oengus) with his foster child escaped safely. After a time Cormac, grieving for the loss of his son, his eye and his steward at the hands of Oengus of the victorious javelin and of his kinsmen, ordered their expulsion from their tribal territory, *i.e.* from the Decies of Tara,²⁵ and not alone from these, but from whole northern half of Ireland. However, seven battles²⁶ were fought in which tremendous loss was inflicted on Cormac and his followers before Oengus and his people, *i.e.* the three sons of Fiacha Suighde, namely, Ross and Oengus and Eoghan, as we have already said, were eventually defeated, and obliged to fly the country and to suffer exile. Consequent on their banishment as above by the king of Ireland they sought hospitality from the king of Munster, Oilill Olum,²⁷ because Sadhbh, daughter of Conn Ceadcathach was his wife. They got land from him, *scil.* : the Decies of Munster,²⁸ and it is to that race, *i.e.* the race of Eoghan Mac Fiacha Suighde that the kings and country of the Decies belong ever since. Of this same race of Eoghan was the holy bishop Declan of whom I shall speak later *scil.* : Declan son of Eirc,²⁹ son of Trein, son of Lughaidh, son of Miaich, son of Brian, son of Eoghan, son of Art Corp, son of Moscorb, son of Mesgeadra, son of Measfore, son of Cuana Cainbhreathaigh, son of Conaire Cathbuadhaigh, son of Cairbre, son of Eoghan, son of Fiacha Suighde, son of Felimidh Reachtmhar, son of Tuathal Teachtmhar.

The father of Declan was therefore Erc Mac Trein. He and

(h) B. reads *puł.*

(i) B. omits three last words.

(j) B. omits *ēuca.*

(k) B. omits clause.

(l) B. reads *œe cóir.*

(m) B. reads *ināp žimealac.*

(n) B. = *morcaopra.*

Déclan aḡur do cuairt pein 7 a ben Deitín co teach com-
braḡar do dár] bainm Dóbrán. Aḡur arí rin aimpere ina
ttainic am tuirimíó atoirpéera do Deitín Aḡur iré toirpcer
do bi aice Déclan (o) 7 ro tuirimí é ḡan tinvoer ḡan dólár ḡan
docalmál, 7 aḡa toccebáil an diaiḡ abeirthe do ben aceno
fri cloich móir. Aḡur bió a fir accuib (p) ḡo tucc Déclan
comáirta naemṡacta leir, aḡur miorbuite a bpoinn a máthar
amáil atá pccuibṡta on fáiró :—“De uulua pāctificau te 7
pprophetam in gentibur deoi te” .i. do naemur tú imbpoinn do
maḡar 7 tuccur dona cineṡaib amáil fáiró tú. Aḡur ir
amlairó rin do bí Déclan ar na naemáó imbpoinn a mathar
aḡur ar na ṡabairt ó Dia dona cineṡaib ina a fáiró leir
hiompoirdeoh moran dona daoimib ó ḡeinnṡliḡeḡt aḡur o
rechran an éreioim co haṡaró Cpuort aḡur an creioim
Catolice mar bur follur in ar ndiais (q) óir do bēn mullaḡ (r)
ro maḡeṡ a éint pon cloich cruairó mar dṡubramar (s) aḡur ar
mbéin a éint fria do monáó caban 7 toll (t) irin cloic do peir
forpmu (u) 7 cumṡta acinn 7 níir (v) urciordeḡ do péin a moṡ ar
biḡ. Aḡur na daoine do connairc rin do ḡab ionḡantur moriatṡ
oir do bí Ére an tan rin in erbaṡ creioim aḡur ar annam do
cithí comáirta naemṡta no Cpuortairde ar donduine (w). Aḡur
an cloch arar ṡuit cento Déclain iré ar ainm to, Carpac
Déclain. Aḡur an tuirce no an fepṡain fepar irin caban
a dṡubramar inionaṡ cinto Déclain pccpuortar ḡalair aḡur
erlainte leir do ḡmaráib Dé aḡur do dṡerbuṡ anaeṡtaḡṡta (x).

C. 3. In oirde ḡeine (y) Déclain do tairbṡanaṡ ionḡnaṡ
mór do éach aḡur don droing do bi accomḡar dár aḡeineṡna
.i. cāer ṡeinnṡirde (z) dṡaircín tṡe laraṡ ó (a) mullaḡ an tṡiḡe ina
páirbe Déclán, aḡur no tṡeḡeoh ruar ḡo nem aḡur anúar
aríir, aḡur aingil imṡa na timcell. Aḡur hí hi pṡoḡair

(o) B. adds—do ruḡ é.

(p) B. reads, aḡaṡ.

(q) B. adds—mar do

ḡlumpíó.

(r) B. reads—ar mbuain mullaḡḡ.

(s) B. substitutes—ar

na bṡeirṡ.

(t) B. substitutes, clair.

(u) forpmu written in later hand

his wife Deithin went on a visit to the house of his kinsman Dobhran³⁰ about the time that Declan's birth was due. The child she bore was Declan, whom she brought forth without sickness, pain or difficulty but in being lifted up afterwards he struck his head against a great stone. Let it be mentioned that Declan showed proofs of sanctification and power of miracle-working in his mother's womb, as the prophet writes :—"De vulva sanctificavi te et prophetam in gentibus dedi te" (Before thou camest forth out of the womb I sanctified thee and made thee a prophet unto the nations.) Thus it is that Declan was sanctified in his mother's womb and was given by God as a prophet to the pagans for the conversion of multitudes of them from heathenism and the misery of unbelief to the worship of Christ and to the Catholic faith, as we shall see later on. The very soft apex of his head struck against a hard stone,³¹ as we have said, and where the head came in contact with the stone it made therein a hollow and cavity of its own form and shape, without injury of any kind to him. Great wonder thereupon seized all who witnessed this, for Ireland was at this time without the true faith and it was rarely that any one (therein) had shown heavenly Christian signs. "Declan's Rock" is the name of the stone with which the Saint's head came into contact. The water or rain which falls into the before-mentioned cavity (the place of Declan's head) dispels sickness and infirmity, by the grace of God, as proof of Declan's sanctity. On the night of Declan's birth a wondrous sign was revealed to all, that is to the people who were in the neighbourhood of the birthplace ; this was a ball of fire which was seen blazing on summit of the house in which the child lay, until it reached up to heaven and down again, and it was surrounded by a multitude of angels. It assumed the shape

above line. (v) B. has *νίον*. (w) B. adds—*ινντε* (x) B. reads—*ναομήταετ ὁεαγλίαν*. (y) B. reads, *ξεινεαίμνα*. (z) B. adds—*νό*
ραιζνεάν τεμεαό. (a) B. has, *αη ταραό ορ*.

ὁρέμιρε amail do tairbénað don pátararc iacob naemta (b).
 Aður na ðaeme do connairc aður do éualair in ní rin doob
 iongnað leo he. Aður ní raibe a fíor aca sur abe Dia do
 pinne foillruccað (c) a míorbuile (d) fein ipin naorðin rin (e)
 aður ina ócclach fein do brígh (f) so raibe erðair an cpeidm
 oppa aður ar an talam da raðattar uile. Aður gríðeð
 ar na aítur rin don fíor Cíortairde .i. do Colmán, neoch do
 bá an tanrin ina raccart aður ina (g) diaigh ina erroc naemta,
 tainic re maille le gairdechur móir aður ar na lionaoh do
 Spírat na fíoréttóacta cum an ionair ipraibe Declan aður
 do fénmóir da tuirtigib cpeidm Cíort aður do foillrig
 doib (h) so raibe amac lán do gíarair, aður do foillrigeð do
 méit glóire aður (i) onóra na naorðen rin as Dia aður as
 ðaomib, 7 do foillricceð do anaemtaét aður acráibitige do
 bérat abeta (j) ar. Aður tainic opeitair (k) Dé sur
 cpeittiriot an ὁrongrin (l) .i. Epe aður Deitín do Dia aður do
 Colmán. Aður tuccrat an mac rin da baírteat do Colmán,
 aður do baírte é. Aður tucc Declan ðainm fair, aður
 ahaítele abairtte atbert Colmán (m) as ðenam fairtine don
 naorðin hi fíarðairc calch—"so fíunnech, a méic gíarðairgh
 aður aíticearina búo áro aður búo onórach innim (n) aður
 ittalmain tú aður lionfáirde ceitne hairde Epeann (o) do clú
 do naemtaeta aður do deighér aður róirdeir do ðuthaigh
 fein .i. na Déirí ó eitricceét so cpeidm Cíort (p). Aður ar
 an aóbar rin cenglaimeir cumann aður braðairir (q) muot aður
 aitinighim doot naemtaet mé.

C. 4. Aður ina diaigh rin (r) do iompo Colmán da ionair fein
 aður do aítin Declán ðoilemáin so honoraé deititneé (s).

(b) Gen. xxviii, 12. (c) B. has ὁfoillrig. (d) B reads—míor builleatá.
 (e) B. reads fan ionair rin, evidently a scribal error. (f) B. omits preceding
 six words and substitutes ar rin. (g) B. reads annrin, evidently another error.
 (h) B. has fén; contractions for fén and doib are sometimes difficult to distinguish.
 (i) B reads—de fáirtine glan Colman, instead of last three words of our text.

of a ladder³² such as the Patriarch, Jacob saw. The persons who saw and heard these things wondered at them. They did not know (for the true faith had not yet been preached to them or in this region) that it was God who (thus) manifested His wondrous power (works) in the infant, His chosen child. Upon the foregoing manifestation a certain true Christian, scil. :—Colman,³³ at that time a priest and afterwards a holy bishop, came, rejoicing greatly and filled with the spirit of prophecy, to the place where Declan was ; he preached the faith of Christ to the parents and made known to them that the child was full of the grace of God. He moreover revealed to them the height of glory and honour to which the infant should attain before God and men, and it was revealed to him that he (Declan) should spend his life in sanctity and devotion. Through the grace of God, these, *i.e.* Erc and Deithin, believed in God and Colman, and they delivered the child for baptism to Colman who baptised him thereupon, giving him the name of Declan. When, in the presence of all, he had administered Baptism, Colman spoke this prophecy³⁴ concerning the infant “Truly, beloved child and lord you will be in heaven and on earth most high and holy, and your good deeds, fame, and sanctity will fill all (the four quarters of) Ireland and you will convert your own nation and the Decies from paganism to Christianity. On that account I bind myself to you by the tie of brotherhood and I commend myself to your sanctity.’

Colman thereupon returned to his own abode ; he commanded that Declan should be brought up with due care, that he should be

(j) B. adds, $\Delta\iota\mu\pi\epsilon\alpha\tau\iota\ \alpha\tau\epsilon$.

(k) B. has, $\Sigma\eta\alpha\tau\alpha\delta$

(l) B. adds, $\sigma\acute{\iota}\rho$.

(m) B. reads— $\alpha\upsilon\sigma\upsilon\delta\alpha\iota\tau$ C. $\iota\alpha\tau\ \eta\alpha\ \delta\alpha\iota\tau\epsilon\alpha\delta$.

(n) B.= $\alpha\iota\tau\ \eta\iota\eta$.

(o) B.= $\Delta\gamma\upsilon\tau\ \beta\upsilon\delta\ \lambda\acute{\alpha}\eta\ \acute{\epsilon}\tau\eta\epsilon$.

(p) B. reads, $\iota\omicron\mu\pi\acute{\omicron}\tau\alpha\delta\ \tau\acute{\upsilon}\ \tau\acute{\omicron}\acute{\epsilon}\tau\eta\epsilon\ \acute{\omicron}\ \xi\epsilon\iota\tau$.

$\eta\iota\upsilon\epsilon\alpha\acute{\epsilon}\tau\ \xi\omicron\ \mathcal{C}\rho\iota\sigma\tau\alpha\eta\lambda\alpha\acute{\epsilon}\tau$.

(q) B. reads— $\mathcal{C}\epsilon\alpha\eta\gamma\lambda\alpha\iota\mu\ \eta\eta\acute{\alpha}\iota\tau\eta\epsilon\alpha\tau\ \Delta\gamma\upsilon\tau$

$\mathcal{C}\mu\alpha\eta\eta$.

(r) B. omits three last words.

(s) B.= $\upsilon\epsilon\alpha\gamma\text{--}\omicron\iota\upsilon\epsilon\alpha\acute{\epsilon}$.

Ἀγυρ ἃ ἔυρ cum leiginn accionn apect mbliathan da ffaḡtaí foḡ-
 lainnitíó ar biḡ accomfoccur dó do b'eit ina Cmuortaidhe. Ἀγυρ
 do foillriccheti rubailche agyur roḡartanaighe móri inaccatoh
 Deccláin in aimiri ἃ baite araí tuicceoh go maó móri ἃ
 rubailche agyur ἃ rúna (*t*) rpiratata iar pfoirbtiuicceáó dó.
 Ἀγυρ ar bfaicrin agyur ar ccluinrin na neitíó rin do éom-
 bpaḡairi Eire .i. Dóbrán, (*u*) do ḡuio pé Epe agyur Deitín fan
 mac (*v*) do tabairt dó da oilemáin agyur tuicceáó dó é. Ἀγυρ
 ir e doob ainm don baile rin Ait Dóbráin conuicce rin. Ἀγυρ
 ir e ἃ ainm o rin amach Ait Decláin. Ἀγυρ tucc Dóbrán an
 baile rin (*w*) do Déclán ḡ do átpaigh fein ábaile (*x*) ar ḡo
 hionao ele. Ἀγυρ ar mbeití do (*y*) Déclán athair fáda ina
 tpaigh rin ina erroc do rinne pella onopach ann anonóiri Dé.
 Ἀγυρ ir ann ata an tionatopin irin rann thep dona Deirib don
 táoih tóiri do Maig Secciaḡ agyur ní fáda uáda caḡairi Mocuda
 .i. Lir móri. Ἀγυρ do hoileó Declán maille le deititín moiri
 ag Dóbrán .i. ag bpaḡairi ἃ athair (*z*) ḡo cenn ἃ fpaḡt mbliathan
 agyur doba móri ḡiaó Decláin dó. Ἀγυρ ar móri do míoibuilib do
 foillriḡ Dia tpiḡ ar feó na haimripe rin. Ἀγυρ ar ccom-
 nuirde (*a*) do ḡrapaib an Spiaḡ Naeim ann do fpaḡain ḡaḡ uile
 loḡt agyur ḡach uile mian neimceḡaigḡeac pír an aimiri rin
 amáil baó Cmuortaidhe cpaibḡeac iúlmarí é.

C. 5. Ar ccomlionaó ἃ fpaḡt mbliathan do Déclán (*b*) do
 cuiríoh óna tuirpigiḡ (*c*) agyur ona ḡáirioib agyur (*d*) ona luḡt
 oileamína do denaim foḡlama (*e*) amáil do aitín Colman. Ἀγυρ
 ir éuicce do cuiríoh hé ḡo (*f*) neoch cpaibḡeac eccnaio do
 bí foirpe irin cceiríohemh dári bainm Dímma (*g*). Ἀγυρ tainic
 ḡo nuairde (*h*) an tan rin ó fupairíem Dé i neirinn ar mbeití dó
 aimiri fáda ina heccmair ag foḡlam leiginn. Ἀγυρ do rinne
 pella maíḡ irin tiri rin ina mbeití ag denaim foirceḡtail do

(*t*) B. reads, rúnuaḡt.

(*u*) B.=Eire imc tpién ir na baile ruḡaó Deaḡlán

maí áubairt.

(*v*) B.=naoróin.

(*w*) B. adds, ḡo bpaḡt.

(*x*) B. reads,

ḡaírléan.

(*y*) B. substitutes, ar n-áruḡaó do.

(*z*) B. omits this clause.

well trained, and be set to study at the age of seven years if there could be found in his neighbourhood a competent Christian scholar to undertake his tuition. Even at the period of his baptism grace and surpassing charity manifested themselves in the countenance of Declan so that it was understood of all that great should be the goodness and the spiritual charm of his mature age. When Dobhran had heard and seen these things concerning his kinsman Erc he requested the latter and Deithin to give him the child to foster, and with this request Erc complied. The name of the locality was "Dobhran's Place"³⁵ at that time, but since then it has been "Declan's Place." Dobhran presented the homestead to Declan and removed his own dwelling thence to another place. In after years, when Declan had become a bishop, he erected there a celebrated cell in honour of God, and this is the situation of the cell in question :—In the southern part of the Decies, on the east side of Magh Sgiath³⁶ and not far from the city of Mochuda *i.e.* Lismore. For the space of seven years Declan was fostered³⁷ with great care by Dobhran (his father's brother) and was much loved by him. God wrought many striking miracles through Declan's instrumentality during those years. By aid of the Holy Spirit dwelling in him he (Declan)—discreet Christian man that he was—avoided every fault and every unlawful desire during that time.

On the completion of seven years Declan was taken from his parents and friends and fosterers to be sent to study as Colman had ordained. It was to Dioma³⁸ they sent him, a certain devout man perfect in the faith, who had come at that time by God's design into Ireland having spent a long period abroad in acquiring learning. He (Dioma) built in that place a small cell wherein he might

(a) B. adds, $\eta\lambda\iota\tau\mu\epsilon\alpha\delta$.

(b) B. omits name.

(c) B.= $\epsilon\iota\mu\eta\mu\zeta\tau\epsilon\sigma\mu\epsilon$.

(d) B. omits clause.

(e) B. reads, $\sigma'\rho\sigma\zeta\lambda\mu\mu\iota\tau\mu\epsilon\alpha\delta\tau\alpha\epsilon$ é

(f) B. has,

 $\zeta\sigma\ \eta\mu\zeta\ \eta\epsilon\alpha\delta$.(g) B.= $\sigma\iota\omicron\mu\alpha\ \Delta\ \alpha\iota\eta\mu$.(h) B.= $\zeta\sigma\eta\mu\zeta\ \epsilon$.

Declan ašur ina mbeit̃ a comnuide f̃ein do ŋnač. Ašur do cuireð leanað ócc ele dár bainm Cairp̃pe mac Colmain (*i*) ar aen trlicc̃r̃ le Decclan cúicce dā foğlaim. Ašur do bi an Cairp̃pe rin ina earroc naem̃ta onópac na d̃iais̃ rin. Ašur do b̃at̃tar an diãr rin (*j*) aimp̃er̃ f̃aḡa aḡoḡair̃ aḡele aš denam̃ (*k*) foğlama.

C. 6. Ašur do bat̃tar moir̃peir̃er̃ do daoinib̃ ina ccomnuide irin aitt̃reib̃ do b̃i irin ionaḡ rin .i. m̃aiḡh Sciač. Ašur do foill̃ricceð (*l*) doib̃ ŋo minic an čaer̃ čeineḡh a duḡramar̃ do conñar̃car̃ (*m*) inam̃ ŋeineḡna Decl̃ain. Ašur tainic do ŋaraib̃ (*n*) De ŋurað iad̃rin ceḡ daoine doḡinne fair̃tine ašur (*o*) f̃oill̃riuccaḡ ar an fair̃ḡnen rin. Ašur tanḡat̃tar an moir̃peir̃er̃ ro mar̃ a raib̃e Decclan, ašur do ḡabat̃tar é mar̃ maiḡir̃tir̃ ašur mar̃ čig̃er̃na. Ašur do f̃oill̃riḡet̃tar hi iriaḡnure c̃aič̃ accoitt̃inne ŋo maḡ earroc é iar̃tan (*p*). Ašur a duḡrat̃tar ŋo f̃aiḡdeḡail̃ "Tiuc̃ra l̃a a m̃eic̃ ŋr̃aḡaḡis̃ ašur a f̃er̃ḡont̃aḡe De ina tiuḡraim̃ne r̃inñ f̃ein ašur ar̃ nionḡo d̃eitr̃i. Ašur ir̃ aḡl̃aḡ̃o rin do b̃i oir̃ do c̃reit̃et̃tar ina diaḡ rin (*q*) do Dia, ašur do baiḡt̃teaḡ iat̃t̃ (*r*). Ašur do bat̃tar ecc̃naḡ̃o c̃raib̃teaḡ f̃uir̃echair̃ ašur do cuḡḡaḡeḡo leo reč̃t̃ t̃teamp̃uill̃ mar̃ onoir̃ do Dia att̃im̃cell̃ m̃aiḡhe Sciač.

C. 7. Do bi Decclan aimp̃er̃ f̃aḡa aḡoḡair̃ an duine naem̃ta a duḡramar̃ (*s*) .i. Dimma. Ašur do foğlaim̃ r̃e leiḡeanñ ašur c̃raḡaḡo, ašur éc̃raḡlač̃t̃ el̃aḡan (*t*), ašur foir̃cet̃tail̃ aicce. Ašur do b̃i iúl̃mar̃ r̃eim̃ ac̃raineac̃ (*u*) ionnt̃a. Ašur tanḡat̃tar daoine ionḡa d̃ar̃ baiḡñiḡ uair̃le Décc̃lain do r̃eir̃ f̃ola ar̃ na čloir̃tin d̃oib̃ métt̃ anaem̃tač̃ta ašur a ŋr̃ár. Ašur do um̃laiḡet̃tar iat̃t̃ f̃ein d̃ó. Ašur do ḡabat̃tar̃ čuca a čuings̃ maḡla ašur c̃raḡaḡo do čenḡal̃ oḡra. Ašur do b̃reč̃-naḡis̃ (*v*) Decl̃añ dol̃ do Roim̃h̃ foğlaim̃ b̃er̃ ašur moḡ ecc̃al̃ra

(*i*) B. = eolum.

(*j*) B. adds, 1 ñeiñf̃eač̃t̃.

(*k*) omitted in B.

(*l*) B. reads, f̃oill̃riḡč̃t̃i.

(*m*) B. adds, no an fair̃ḡñeān.

(*n*) B. = ḡ ŋr̃ár̃aib̃.

(*o*) B. omits f̃. ašur.

(*p*) B. = Iḡañ aimp̃ir̃ do b̃i čuca.

(*q*) B. omits

instruct Declan and dwell himself. There was given him also, to instruct, together with Declan, another child, scil., Cairbre Mac Colmain,³⁹ who became afterwards a holy learned bishop. Both these were for a considerable period pursuing their studies together.

There were seven men dwelling in Magh Sgiath, who frequently saw the fiery globe which it has been already told they first beheld at the time of Declan's birth. It happened by the Grace of God that they were the first persons to reveal and describe that lightning. These seven came to the place where Declan abode and took him for their director and master. They made known publicly in the presence of all that, later on, he should be a bishop and they spoke prophetically :—"The day, O beloved child and servant of God, will come when we shall commit ourselves and our lands to thee." And it fell out thus (as they foretold), for, upon believing, they were baptised and became wise, devout (and) attentive and erected seven churches⁴⁰ in honour of God around Magh Sgiath. Declan remained a long time with Dioma, the holy man we have named, and acquired science and sanctity and diversity of learning and doctrine, and he was prudent, mild, and capable so that many who knew his nobility of blood came when they had heard of the fullness of his sanctity and grace. Moreover they submitted themselves to him and accepted his religious rule.

Declan judged it proper that he should visit Rome to study discipline and ecclesiastical system, to secure for himself esteem

three last words.

(r) B. reads—Ἦν μιννε ὅσα ὑδαοινη φοιρῖβτε ἐμλῖβτεδδ

тѣло.

(s) B. omits clause.

(t) B. omits *ελαῖον* and writes *ῥῥυῖον* for

Leizenn.

(u) B.=ΔċmpuinneΔċ.

(v) $B = b'$ é Δ itne

agus do gabáil gráð agus grádam ann agus o'fagáil ceo'a a rennóir do ráó dona poiplib. Agus cum go ttiubraó pé miasla na Rómá (w) leir do peir mar do batcari ran Róm. Agus do imtiú sein agus o'pang da deirceplaib leir agus nir an go roctain na Rómá (x) dó, agus do pinne comnuirde innte le haimpir (y).

C. 8. Iri in aimpri (z) do bi erpoc naemta .i. Ailbe, ar n'ool nuimri bliadan poime rin do cum na Roma agus do bi ann afpochair hilaipir papa, oir ire do pinne Erpoc de (a). Agus ar n'ool do Declán maille le na deirceplaib cum na Rómá do gab gairdechur agus luatgairne móri Ailbe poime, agus do foill-righ a naemtaet agus a uairle ó fuil don popul Rómánac. Agus fuair onóir agus grádh píunneach on popul agus on éléir Romanais air na aithe dóib amail roba diongmala dó, oir do bi deir deó-dénna o foirm, agus umal ina oibreachaib, agus milir ina b'iait'raib, agus mori ina comairle, agus raer ina comraó, agus rubailceac ina o'reich, agus fairring ina tiotlaicéib, naemta ina beatha agus taitnemac ina mior-builib.

C. 9. Agus ar ccoimlionaó morain do laicib do Declán irin Róm do horoaisgead ina Earpoc é on papa, agus ar tabairt leabair agus miaslae agus uirto na heccailri dó do cuiread cum Epeann é on papa ionnur go peanmoraoh re innte. Ar cceileb'raó agus ar f'fagbáil bennaéctan an papa do Declán do tionnreccain tect go hEirinn. Agus do lenatcari morain do Romancuib é do teacht leir i nEirinn do denam anolictre agus do tabairt ambeathad ar fo éuing agus fó miasail Erpoic Declán. Agus etar zach nech da ttainic leir oib tainic Runan mac iúg Rómán. Agus rob ionmain le Decclán eirum.

C. 10. Agus tapla da céle ar pliccib na hEctale, Erpoc Declán agus Patruice. Agus ní raibe Patruic an tanrin ina

(w) B.=go o'cu'gáó pé o'ro agus miasla Rómánac.

(x) B. omits clause.

and approbation thence, and obtain authority to preach to the (Irish) people and to bring back with him the rules of Rome as these obtained in Rome itself. He set out with his followers and he tarried not till he arrived in Rome where they remained some time.

At the same period there was a holy bishop, *i.e.* Ailbe,⁴¹ who had been in Rome for a number of years before this and was in the household of Pope Hilary⁴² by whom he had been made a bishop. When Declan with his disciples arrived in Rome Ailbe received him with great affection and gladness and he bore testimony before the Roman people to his (Declan's) sanctity of life and nobility of blood. He (Declan) therefore received marks of honour and sincere affection from the people and clergy of Rome when they came to understand how worthy he was, for he was comely, of good appearance, humble in act, sweet in speech, prudent in counsel, frank in conversation, virtuous in mien, generous in gifts, holy in life and resplendent in miracles. When Declan had spent a considerable time in Rome he was ordained a bishop by the Pope, who gave him church-books and rules and orders and sent him to Ireland that he might preach there. Having bidden farewell to the Pope and received the latter's blessing Declan commenced his journey to Ireland. Many Romans followed him to Ireland to perform their pilgrimage and to spend their lives there under the yoke and rule of Bishop Declan, and amongst those who accompanied him was Runan, son of the king of Rome; he was dear to Declan.

On the road through Italy Bishop Declan and Patrick met. Patrick was not a bishop at that time, though he was (made a bishop)

(y) B.=με ηαταδ.

(z) B.=rim.

(a) B.=Immense lacuna here.

episcop asur do bi ina diais ó Celtinur Pápa asur do cuireadh é do fénmóir dona hEireanacháib oir aré Pátrúic íarffir ar aird-eaproc innri Eireann go hiomlán. Asur do ceilebrattar da éile, asur do cenglatattar cumann asur briaðairi ectorra. Asur tuccattar pocca dapoile marí comarta rithe. Asur do imcisg sach nech dið le na toircc fein .i. Decclán do cum nEireann asur Pátrúic do cum na Rómá.

C. 11. Do gab Declán da rað airpinn in ecclair do bi neme ar in rliccið. Asur do cuireð cloc bec duð cúicce do ním tre fuinneois na heccairi artech. Asur do an ar an altóir hi ffaðnuire Declain. Asur do gab gáirdechur móir Declán asá faicrin asur tucc molað asur gloir do Cpuort ara fon. Asur do bi inntinn daingen aicce inaccarð ainffera asur míféruin na geinntligecta'ona beic aicce. Asur tucc ré an clocerin don Runan adubramar .i. mac nígh Rómán da coimett asur da iomcár. Asur ire ainm do bepari air in Épinn .i. Duibín Déclain. Asur ona dat do gabre an tainm rin cúicce oir ar duð do réir datha he. Asur do foilirigeað ó gíaraib Dé asur Decláin miorbúile go minic trit asur maraio for ino ecclair Declain.

C. 12. Ar trect do Declan maille re na cúirdectain náem do cum mara hlét níir féad re long dfaðail duirerbaio corrtair óir ní raibe an ní do ríreao air aige. Asur do eitigh aen long dið é araíon rin. Asur do benran a cloc, asur do pinne upnaige cum nDe pana fupraet arin cáir rin. Asur ar gerr ina diais rin do ced De go ffacattar long éuca ar bairi na tuinne go éile, asur hi folamh gan don nduini innte asur gan reol fuirre. Asur adubairt Declan in ainm Cpuort denam irin luing utt. Asur an ti do cúir cúccainn hí treopochair re fein hí go himill duinn cum an puirt inab áil leir rinn do tuit, asur do cuatar le breicir Declain innte asur forná an long maille le roirbear asur re hinnillur no gur gab porc hi Saxaib. Asur ar ndol do Declán maille re na deirceplaib

subsequently by Pope Celestinus, who sent him to preach to the Irish. Patrick was truly chief bishop of the Irish island. They bade farewell to one another and they made a league and bond of mutual fraternity and kissed in token of peace. They departed thereupon each on his own journey, scil. :—Declan to Ireland and Patrick to Rome.

Declan was beginning mass one day in a church which lay in his road, when there was sent him from heaven a little black bell, (which came) in through the window of the church and remained on the altar before Declan. Declan greatly rejoiced thereat and gave thanks and glory to Christ on account of it, and it filled him with much courage to combat the error and false teaching of heathendom. He gave the bell⁴³ for safe keeping and carriage, to Runan aforesaid, *i.e.* son of the king of Rome, and this is its name in Ireland—"The Duibhin Declain," and it is from its colour it derives its name, for its colour is black. There were manifested, by grace of God and Declan's merits, many miracles through its agency and it is still preserved in Declan's church.

When Declan and his holy companions arrived at the Sea of Icht⁴⁴ he failed, owing to lack of money, to find a ship, for he did not have the amount demanded, and every ship was refused him on that account. He therefore struck his bell and prayed to God for help in this extremity. In a short time after this they saw coming towards them on the crest of the waves an empty, sailless ship and no man therein. Thereupon Declan said :—"Let us enter the ship in the name of Christ, and He who has sent it to us will direct it skilfully to what harbour soever He wishes we should go." At the word of Declan they entered in, and the ship floated tranquilly and safely until it reached harbour in England. Upon its abandonment by Declan and his disciples the ship turned

back and went again to the place from which it had come and the people who saw the miracles and heard of them magnified the name of the Lord and Declan, and the words of the prophet David were verified :—"Mirabilis Deus in Sanctis Suis (God is wonderful in His Saints.)"

After this Declan came to Ireland. Declan was wise like a serpent and gentle like a dove and industrious like the bee, for as the bee gathers honey and avoids the poisonous herbs so did Declan, for he gathered the sweet sap of grace and Holy Scripture till he was filled therewith. There were in Ireland before Patrick came thither four holy bishops with their followers who evangelized and sowed the word of God there; these are the four:—Ailbe, Bishop Ibar, Declan, and Ciaran.⁴⁵ They drew multitudes from error to the faith of Christ, although it was Patrick who sowed the faith throughout Ireland and it is he who turned chiefs and kings of Ireland to the way of baptism, faith and sacrifice and everlasting judgment.

These three, scil.:—Declan, Ailbe and Bishop Ibar made a bond of friendship and a league amongst themselves and their spiritual posterity in heaven and on earth for ever and they loved one another. SS. Ailbe and Declan, especially, loved one another as if they were brothers so that, on account of their mutual affection they did not like to be separated from one another—except for something arising out of duty towards their followers which might keep them apart for a very short time. After this Declan returned to his own country—to the Decies of Munster—where he preached, and baptized, in the name of Christ, many whom he turned to the Catholic faith from the power of the devil. He built numerous churches in which he placed many of his own followers to serve

cumdaigeó eccalpa iomda lair in po oruig moán da
deirceplaib fein do denam reirbiri agus foḡanta do ōia agus
do ḡarraing an ḡopuil o neit diaḡail cum Dé.

C. 15. Do cuairt Declan aimpereiccin ōrpor an ionair ina
puccao é. Agus doḡoine comnuide da picet la ann agus do
cuimdaigeó leir ionad onorach ina paibe ḡnatuccao locta
craḡair do rir. Agus ir annrin tanḡattar an moirreirer
aoubraimair moiminn do poine a naittrebh a ttimceall Maighe
Sciath, agus do pinne an faidettoraact dionnruighe Declan
agus tuccattar iact fein agus a nionao do mar do
ḡeallattar agus ir iad po a nanmanna .i. Mocelloc agus
Riadaid (c), Colman agus Raetaid (d), Rimoloz, Caeman (e), &c.
Agus do battar an ōrongro po maḡail Erpoic Declan ina
diaig rin, agus tuccattar ambea do conaig ar, agus do
pinnettair moirbuile iomda ara haitle.

C. 16. A ccinn aimpire ele do cuairt Declan mar a paibe
Aengur mac Nattraich ni Cairil agus do fenmoir do. Agus do
taipce a cur ar crieoem na heccairi. Agus do battar as
Declan diair deirbraetar do taoid a maetar do cloinn Aengura
.i. Colman agus Eogan ananmannae. Agus ar naonaḡ ḡrār
an Spiorait Naem i cColman do chuid mar a paibe Ailde
Imlig, agus do ḡabh baiteao uada agus aibitt craḡair agus
do bi ina fairraḡ realat as foḡlaim leiginn, agus do pinne
fear naemta foirpe fa deois de. Agus do bi Eochair ina
cruet fein as fuirec le ruighe Muman in diaig a aetar, agus
do ḡuioed a aetar fa onoir do tabairt do Declan da bḡathair.
Agus doḡinne an ri rin, oir nir toirmirce re Déclan ina
fenmoir. Agus do taiteo nir craḡao agus ceccurce
Decclain ḡioeth nir crieit do, agus nir ḡab baiteoth uada.
Agus adeiritt ōrong ḡurab eoh foḡera rin .i. Declan do
beir doḡa Déirib, agus leth Cuinn, agus Aengur do beith

(c) *Beanus*, in the Latin version.

(d) *Lachnyn*, in the Latin version.

and worship God and to draw people to God from the wiles of Satan.

Once on a time Declan came on a visit to the place of his birth, where he remained forty days there and established a religious house in which devout men have dwelt ever since. Then came the seven men we have already mentioned as having made their abode around Magh Sgiath and as having prophesied concerning Declan. They now dedicated themselves and their establishment to him as they had promised and these are their names:—Mocellac and Riadan, Colman, Lactain, Finnlaoc, Kevin, &c.⁴⁶ These therefore were under the rule and spiritual sway of bishop Declan thenceforward, and they spent their lives devoutly there and wrought many wonders afterwards.

After some time Declan set out to visit Aongus MacNatfrich,⁴⁷ king of Cashel, to preach to him and to convert him to the faith of Christ. Declan however had two uterine brothers, sons of Aongus, scil.: Colman and Eoghan.⁴⁸ The grace of the Holy Ghost inspiring him Colman went to Ailbe of Emly and received baptism and the religious habit at the latter's hands, and he remained for a space sedulously studying science until he became a saintly and perfect man. Eochaid however remained as he was (at home)—expecting the kingdom of Munster on his father's death, and he besought his father to show due honour to his brother Declan. The king did so and put no obstacle in the way of Declan's preaching but was pleased with Declan's religion and doctrine, although he neither believed nor accepted baptism himself. It is said that refusal (of baptism) was based on this ground: Declan was of the Decies and of Conn's Half,⁴⁹ while Aongus himself was of the Eoghanacht of

(e) Caminanus, in the Latin version.

oEoġanaċt Cairil Muman ar nama dona Oéirib do gnaċ. Aġur ní do nemtoil don cpeirdeñ nár cpeitt mar deirbtar ar po .i. an tan do cuairt an m, pacaice airdearpucc na hepeann do beith cuicce neoch do bí ar ná ġeimeñam don cinél Opetnach da nach maibe fuat na heipenneac aicce ni hé amáin ġur cpeir do aċt do cúairt ina ccoinne ona cātar pém o Cairiol aġur do cpeir do aġur do ġab bairtceð ġo luat.

C. 17. Ina diaigh rin do cuairt Decclán ar riolað bpeirpe Oé aġur ar penmoir don mġh ġion ġur cpeir pe do dā oúthaiġ pém aġur pocpeittreċtar rein aġur po ġabrat bairtceð aċt an pí amáin aġur opong da muinntir do bío ġac lái aġ ġeallað cpeirdeñ aġur bairtce do ġabail cūca aġur do ticceð ó ġupaileñ an diaðail ġo maðattar aġ iomfuireċ aġur aġa cur ar cáirde.

C. 18. Aġur adeirut opong ele ġo noechairt Decclan moirán ouairib don Roim, ġirdeð ni paġmaittne pccriobta ona rennoaoimib condechait ré aċt tpi huairpe amáin da hionnraigho. 'Aġur uair eiccin oibhrin do ġab Decclan ar cuairt ġo hearpoc naemta boi imOpetnairt dar bainm Oauit ġur ar ecclair pe maitei Ceall Muine mar a maibe an terroc rin a ccoir traġa poinner etar Epinn aġur Opetnairt. Aġur do ġabh an terroc rin ġo honoraċ Oéclan. Aġur do bí da picet lá ina fochari maille pe ġrað aġur le ġairdechur, aġur do cānað airpionn ġach lái. Aġur do cēnglattar cumano, aġur carattmað ettorra pém aġur luct an ionað ina noiaġ ġo bpaċ. Aġur ar ccoimlionat an dā picet lá rin do Decclan do ġlac a ceð aġ Oauit aġur tucc pócc do a ccomarta ríða. Aġur do cúairt pém aġur a deirpauil cum traġa an mara do dōl illuig oionnraighi Epeann.

C. 19. Aġur an clocc adubramar do cuireð do nim cum Decclán do bí pe an tanrin aġ Runán da iomchori mar adubramar oir nír bail le Oéclan pccarað ġur ar aenchor aġur tucc

Cashel of⁵⁰ Munster—always hostile to the Desii. It was not therefore through illwill to the faith that he believed not, as is proved from this that, when the king heard of the coming to him of Patrick, the archbishop of Ireland, a man who was of British race against which the Irish cherished no hate, not only did he believe but he went from his own city of Cashel to meet him, professed Christianity and was immediately baptised.

After this Declan, having sown the word of God and preached to the king (although the latter did not assent to his doctrines), proceeded to his own country and they (the Desii) believed and received baptism except the king alone and the people of his household who were every day promising to believe and be baptised. It however came about through the Devil's agency that they hesitated continually and procrastinated.

Other authorities declare that Declan went many times to Rome, but we have no written testimony from the ancient biographers that he went there more than three times. On one of these occasions Declan paid a visit to the holy bishop of the Britons whose name was David at the church which is called Killmuine⁵¹ where the bishop dwelt beside the shore of the sea which divides Ireland from Britain. The bishop received Declan with honour and he remained there forty days, in affection and joy, and they sang Mass each day and they entered into a bond of charity which continued between themselves and their successors for ever afterwards. On the expiration of the forty days Declan took leave of David giving him a kiss in token of peace and set out himself and his followers to the shore of the sea to take ship for Ireland.

Now the bell which we have alluded to as sent from heaven to Declan, was, at that time, in the custody of Runan to carry as we have said, for Declan did not wish, on any

Runan an lá rin hé do neoch ele da raibe ina cúroectain as
 teact cum na luinge doib. Agus ar tteect cum na traśa
 doib do leicc an clocc ar capraice ar lár. Agus do
 dfermaidt an clocc irin ionad rin no go rađattar let
 rliccēd ran ffairrge. Agus ir ann rin no cuimniğrett he.
 Agus, ar ccuimniuccađ air, do bāttar go toirpreađ tre na
 dfermat. Agus do bi Declan go no cuirpeđ ar fon an
 tiolaiecte do cuiređ do nim cuicce ona tiserina do dfermat in
 ionad nar raol ré a raśail coirōce. Agus do fech Declan ora
 cinto ar nemh agus do pinne urnaiğthe ina inntinn cum nDē.
 Agus adubairt rir na deirclaiđ, “Cuiruđ bar ttoirpre doib
 óir ar eoir le Dia do tiolaiect an clocc utt do nim o
 tōraiz acur anorra illuinz ionğantaiz eiccin ar.” Ar mór
 agus ar ionğantađ agus ar dēgh-mairech nar do umluiz
 an cpetúr ған pērun ған tuiccrin inacchait nađúra da
 cruthuizteor pēin óir do rnaí an cāpacc no tōrom doğluairte
 go dīpeđ ionnur ғur bō ғerr in aimreri go ffacatar cūca hī
 ina deağhairō, agus an clocc uirre. Agus ar ffaircrin na neite
 ionğantađ rin do muinntir Declāin do lionađ iact o ғrāđ Dē
 agus donóir a maizirpreađ .i. Declain. Agus adubairt Déclan
 go fáirdeamail leiccrō pēmaiđ an clocc ar re agus lenađ go
 dīpeđ hé, agus ғibe porr inğēba re ir a ngoire dō biar mo
 cathairi agus mo tēghdair eppocoide agus ar eirtte rađat go
 flaitēmhar, agus ar innte biar meirerge. Agus do chúait
 an clocc riapan luinz agus do rccuir don triubal mór do
 pinne poime óir do an ré beccān poimhe an luinz ionnur go
 ffairctī erre é agus nach bērađ an long air. Agus do
 dīrugh an clocc poime cum nEreann ionnur ғur ғađ cuan
 irin taobh ther .i. ir na Deirib imumain as an mīr dārab
 ainm Inir Air na ғCcaopac an tanrin. Agus do ғađ an
 long an porr ceđna amail adubairt Declan. Agus do
 cūaitōh an pēr naēmta rin i tēr agus tucc ғrara agus
 molāōh do Dīa ar fon go ttainic re go hionad a eirērge.

account, to part with it. On this particular day as they were proceeding towards the ship Runan entrusted it to another member of the company. On reaching the shore however the latter laid the bell on a rock by the shore and forgot it till they were half way across the sea. Then they remembered it and on remembrance they were much distressed. Declan was very sorrowful that the gift sent him by the Lord from heaven should have been forgotten in a place where he never expected to find it again. Thereupon raising his eyes heavenward he prayed to God within his heart and he said to his followers :—"Lay aside your sorrow for it is possible with God who sent that bell in the beginning to send it now again by some marvellous ship." Very fully and wonderfully and beautifully the creature without reason or understanding obeyed its creator, for the very heavy unwieldy rock floated buoyantly⁵² and without deviation, so that in a short time they beheld it in their rear with the bell upon it. And when his people saw this wondrous thing it filled them with love for God and reverence for their master. Declan thereupon addressed them prophetically :—"Permit the bell to precede you and follow it exactly and whatsoever haven it will enter into it is there my city and my bishopric will be whence I shall go to paradise and there my resurrection will be." Meantime the bell preceded the ship, and it eased down its great speed remaining slightly in advance of the ship, so that it could be seen from and not overtaken by the latter. The bell directed its course to Ireland until it reached a harbour on the south coast, scil. :—in the Decies of Munster, at an island called, at that time, High Sheep Island⁵³ and the ship made the same port, as Declan declared. The holy man went ashore and gave thanks and praise to God that he had reached the place of his resurrection. Now, in that island

Δγυρ ιρ ανηραν ινιρ ριν το βατταρ εάοιρigh mna ρυgh na nΘείρi το gñát δγa ccoimett. Δγυρ ιρ uadā ριν adoircti Inir Διρo na Ccaoraé. Δγυρ το bí cnoc apō innte. Δγυρ tob doibinn tceghmairec é. Δγυρ adubairt neé dā mhuinntir pé Declán ar ntol ar mullach an énuic ρin:—"Cionnur fedaofar an tapō becc ρo το pōpulra το éotuccaó"? Δγυρ adubairt Declán: "Na habair ρin a meic gñádaigh, ní harō becc hé aét apō móρi. Δγυρ το len an tainm ρin don éatair .i. Διρomóρi Déclain. Δγυρ ina diaigh ρin το éúair Déclán go ρυgh na nΘείρi Δγυρ το iairi an inir adubhamar ari. Δγυρ tuccaó το hí.

C. 20 Δγυρ το iompo Declán go hait mBperail (*f*) mar ambittir loingef Δγυρ arcpuge (*g*) na hinnri a poirt leth aduaird anonn Δγυρ anall erce (*h*). Δγυρ το foilgettar muinnter (*i*) na hinnri a nairtraige uile (*j*) ionnur naé fedaofa Déclán aittrebad (*k*) innte, óir ar móρi το bí (*l*) eccla orra Déclán daittrebad (*m*) innte deccla iatt féin το pccuor erce (*n*). Δγυρ adubraatar a deircipail pe Declán: "A athair," ar ríad, "ar móρi (*o*) neíte peccar aler Δγυρ ar minic imloctaó cum na hinnre ρo (*p*) Δγυρ buó mioncu anóiaigh tupa το tol ar nem ina anora (*q*) Δγυρ gñomít tú go rechna tú hí nó dan go ffaḡa tú o Dia an fairsige (*r*) ρo το oruō amach o tiri ionnur go ffaofairdear tol το éoraiph éiormaib innte, oir adubairt Cpuort gibe ní iarrfair ar maḡairi im ainm fein το bepa daibh é (*s*) oir ní héoiri an tionaorin daittrebad (*t*) go hupara aét muna oruicti an fairsige amach uaité. Δγυρ ar an adar ρin ni héoiri duicti το éathair το cumdach innte." Το ppeccar Declán dóib Δγυρ adubairt: "Cionnur το fedaoinnri an tionaó το gellaó dam o Dia Δγυρ inar gellaó maḡnacal Δγυρ meireirge το beith το rechna? Δγυρ an ní adoirctiri

(*f*) Lacuna ends. (*g*) B.=ar tpráigh. (*h*) B.=le deighéir innri Δγυρ airt. (*i*) B. reads—luét. (*j*) B. reads—an long ar épráigh eile. (*k*) B. adds—oul.

depastured the sheep belonging to the wife of the chieftain of Decies and it is thence that it derives its Irish name—Ard-na-Ccaorac, scil. :—there was in it a high hill and it was a promontory beautiful to behold. One of the party, ascending the summit of the hill, said to Declan :—“How can this little height support your people”? Declan replied :—“Do not call it little hill, beloved son, but great height,” and that name has adhered to the city ever since, scil. :—Ardmore-Declan. After this Declan went to the king of the Desii⁵⁴ and asked of him the aforesaid island. Whereupon the king gave it to him.

Declan next returned to Ait-mBreasail⁵⁵ where, in a haven at the north side, were the shipping and boats of the island, plying thither and backwards. The people of the island hid all their boats not willing that Declan should settle there; they dreaded greatly that if Declan came to dwell there they themselves should be expelled. Whereupon his disciples addressed Declan :—“Father,” said they, “Many things are required (scil.: from the mainland) and we must often go by boat to this island and there will be (crossing) more frequently when you have gone to heaven and we pray thee to abandon the place or else to obtain from God that the sea recede from the land so that it can be entered dry shod, for Christ has said :—‘Whatsoever you shall ask of the Father in my name He may give it to you’; the place cannot be easily inhabited unless the sea recede from it and on that account you cannot establish your city in it.” Declan answered them and said :—“How can I abandon the place ordained by God and in which He has promised that my burial and resurrection shall be? As to the alleged inconvenience of dwelling

(l) B.=vob oic léo. (m) B.=Δ n-ιονναγῖδαό. (n) B. omits clause.

(o) B.=ιγ μινιc. (p) B. omits clause. (q) B.=ῖα ανοιγ. (r) B.=τῖαζαό.

(s) John xv, 16. (t) B.=να το ἐὰναι το ἐνὸς αὐτοῦ.

τρέ ὁορπια (u) αα αιτρεαδατοη in αιλ λιθ (v) ὅο ηγυιῶρπινν Δία
 inacchaito αῶοιλε .i. αγλυαραῶτ ναῶύρτα πέιν το βύαιν τον
 μυιρ. Ἰῖθεῶ αρ βαρ πρπαῖλεμῆρα κυρρεττ αρναῖσθε
 cum Δέ αῖγυρ ὅιβε νί βυρ τοιλ λε Δία το ὅενταρ ἐ." αῖγυρ
 το ἐίρῡετταρ μυννντερ (w) Declain αῖγυρ αῶυβρατταρ μῖρ:
 "Α αῶαιρ ὅαῶ το βαῶαλλ κυccατ αῖῃαῖλ το μῖννε Μῶγρ, μῖρῖν
 πῖαιτ, αῖγυρ βύαῖλ αν φαῖρρῡε ὅι αῖγυρ φοῖλλρῑῶοχαῖρῶ Δία αῶοῖλ
 τῡῖτ μαρ ῖν." αῖγυρ το ὅυῖθεατταρ α τοῖρccῑῑυῖλ λεῖρ αρ αν
 αῶοβαρ ῖν ὅῖρ τοβα τοαῖνε τοερῶτα νάεμῗα ῖαττ αῖγυρ τυccαῶ
 αν βαχαλλ ῖλλαμῡ Declain αῖγυρ το βυαῖλ αν τυῖρccε λε
 in αῖνμ αν αῗχαρ αῖγυρ αν μῖc αῖγυρ αν Spῖοραιτ νάεῖμ (x).
 αῖγυρ το ῑυῖρ comarῗα na cῑoῖche cῑῑῑτα lé αρ αν υῖρccε.
 αῖγυρ ὅο λυαῶ ὅ ῑῡρῗαῖλεμ αῖγυρ ὅ ῑεῶ το (y) το ῑῖονηρῡῡαῖν αν
 φαῖρρῡε (z) ὅρῡῶ αμαcῡ οῡα ῡῖονναῶρῑῑῑν com λυαῗῡ ῖν ὅο
 παῶατταρ πῖαρῗα αν μαρῗα αῡ ῖνῗαμ (a) αῖγυρ oc μῖῗ αῖγυρ
 ὅυῡαῶ αρ εῖccῑν παῡῡατταρ αμαcῡ λεῖρ αν μῡῖρ (b). αῖγυρ
 το φαῑccαῖῶ ῖαρcc ῖομῗα (c) αρ αν τῑρῗαῖḡ τῑῡῖμ λε na λυῗῗε
 το ὅλυαῖρ. αῖγυρ το len Déclan αν φαῖρρῡε ποῖῃε μαρ ῖν
 αῖγυρ α βαῑαῖλλ ῖνα λῗαμῡ. αῖγυρ το lenατταρ α τοῖρcῑῑαῖλ
 εῖρῑῡῖμ αῖγυρ το βῖ ὅῗῖρ αῖγυρ ϑῑḡαρ μῑῑρ αῡ αν μῡῖρ αῖγυρ αῡ
 na πῖαρῗαῖῶ αῡ ῖmῗεῑῗ. αῖγυρ αν ταν πῗαῖc Déclan αν τῑοῡαῶ
 ῖνα βῑῡῖl cῑῑoῑ na φαῖρρῡḡ (d) αῡοῑῑρα αῶυβαῖρῗ lenαῶ ὅcc το
 τοῖρcῑῑῗαῖῶ ῖε Declan ὅαρ βῗαῖνμ Μῗαῖcῑν αρ ηḡαῶῗῗῖl ecclα τοῶ
 ποῖῖμ ῑῑῗαῡῡ αν ῡῗαῑα αῖγυρ ῖῖα ηḡῗῖρ na βῑαρῗ nanαῖῗῡῶ.
 αῖγυρ αμβεοῖl οῑῑῡῖccῗῗῗ (e) αῡ lenmain αν υῖρccε: "Α αῶαιρ"
 αρ ῑῑῑ, "ní becc τῡῖτ αῑῑαῶ ϑῑ ὅῖoῑῑῡῖρ αν ῡῡῖρ ὅῖρ αῗῗ ecclα
 na βῑαρῗ ναῶυαῑῗμαρ ϑῑ οῑῡῖνῡῡ." αῖγυρ μαρ το cυαῗαῖῶ
 Declan ῖν αῖγυρ αν ῡῡῖρ αρ nanῡῗαῖν λε βῑεῖῗῑ αν λῑῖῡῖμ (f)
 ηῖρ μαῖῗῡ λεῖρ ῡῑῑ, αῖγυρ το ῖομῑο μῖρ (g) αῖγυρ το βυαῖλ το
 βῡῖῡῡῡ becc αρῗ ῑῑoῖν ῡῑ. αῖγυρ το ϑῑαρῗατταρ τῑῖ βῑῗῑoῖν

(u) B.=το ὁῑαῡαῡῡ.

(v) B.=ní ῡῗῗῗ ῡῖομ.

(w) B. reads—τοῖρḡῑoῑαῖῗ.

(x) B. has—ῖ naῖνμ na τῑῑῖoῡῑῑῑῑ.

(y) B. omits this clause.

(z) B.=ὅο λυαῶ.

(a) B. reads—ὅυῡαῶ αρ ἐῖḡean το ῑῡῗῗῡ eαῶαρ.

(b) B. omits clause.

therein, do you wish me to pray to God (for things) contrary to His will—to deprive the sea of its natural domain? Nevertheless in compliance with your request I shall pray to God and whatever thing be God's will, let it be done." Declan's community thereupon rose up and said :—"Father, take your crosier as Moses took the rod and strike the sea therewith and God will thus show His will to you." His disciples prayed therefore to him because they were tried and holy men. They put Declan's crosier in his hand and he struck the water in the name of the Father and of the Son and of the Holy Ghost and made the sign of the cross over the water and immediately, by command and permission of God, the sea commenced to move out from its accustomed place—so swiftly too that the monsters of the sea were swimming and running and that it was with difficulty they escaped with the sea. However, many fishes were left behind on the dry strand owing to the suddenness of the ebb. Declan, his crosier in his hand, pursued the receding tide and his disciples followed after him. Moreover the sea and the departing monsters made much din and commotion and when Declan arrived at the place where is now the margin of the sea a stripling whose name was Mainchin,⁵⁶ frightened at the thunder of the waves and the cry of the unknown monsters with gaping mouths following the (receding) water, exclaimed :—"Father, you have driven out the sea far enough; for I am afraid of those horrid monsters." When Declan heard this and (saw) the sea standing still at the word of the youth it displeased him and turning round he struck him a slight blow on the nose. Three drops of blood flowed from the wound on to the ground

(c) B.=*νάρι ῥέας λεανήσιντ να μαρια.*

(d) B. reads—*τεσημον να μαρια.*

(e) See this form in Keating ("Three Shafts") &c.

(f) B. reads—*σο ῥαν*

υπορηγο αν ηνυρι λε βρηετιρι αν λειμβ.

(g) B omits four last words.

fola uadā co lār fo coraib̃ Declain attri hionaduib̃. Aḡur
 do beannuib̃ Declán aḡrón aḡur do rccuir an fúil go luath.
 Aḡur aoubairt Déclan: “ní meiri do tóicuir [an] fairsige” ar ré,
 “aét are Dá onā cúmáétabh moia féin do ionnairb̃ í, aḡur do
 óenad̃ ní buo mó muna abairtára an toubairtar.” Aḡur an
 tionad̃ inar tuitettar na tri bḡoin rin do muigettar tri
 corair becca tuisge milir folar (*h*) fo coraib̃ Declain.
 Aḡur maraitt na toirpe rin fór. Aḡur do cíthei go hannam̃
 i nḡath (*i*) folā iad̃ do cuimniucchad̃ na miorbal rin. Aḡur
 ata mile ar leitett ran traigh rin (*j*) do tiormaidgeoh on
 uirce (*k*). Aḡur ar fadā an trlicche ar fad̃ hī aḡur ina
 timcell aḡur ar maith aḡur ar toréach (*l*) an ferann tpeab̃ta,
 aḡur feir hī rin (*m*) fo mainirtir Declain. Aḡur an bācail do
 bī illáim̃ Décláin aḡ óenam̃ na miorbal rin ipé ar ainm̃ t̃i .i.
 “an ferad̃ Décláin” onā feruib̃ aḡur onā miorbuilib̃
 t̃orinneoh uait̃e (*n*). Aḡur aóéram̃ tuilleó dā miorbuilib̃ in
 ionad̃ (*o*) ele inar nḡaig̃.

C. 21. Aḡur a nḡaigh an mara do tiormuccad̃ (*p*) mar
 aoubramar don naom̃ oirdepc rin eóón Declán ra ainm̃ (*q*)
 aḡur aelú do éuair̃h fo Épinn onā f̃ioruib̃ moiaib̃ examlaibh
 do t̃ionircaim̃ a m̃ainirtir m̃óir do cúm̃dach don t̃aob̃h t̃er
 don t̃riut̃ (*r*) ata t̃re ran inir ipin fairsig̃i. Aḡur ar onorach (*s*)
 oeghmairec̃ an mainirtirrin. Aḡur ipé ar ainm̃ t̃i airt̃om̃óir
 Declain, mar aoubramar. Aḡur na t̃iaig̃ rin tanḡatar
 oad̃me iont̃a a p̃annair̃ imchiana (*t*) Éreann fo elú
 anaom̃t̃ad̃ta aḡur a t̃eig̃ber an t̃i Declain aḡur tuccattar
 iat̃t fein ettar anam̃ aḡur éorp̃ do Dá aḡur do Déclán.
 Aḡur do cenglat̃tar iad̃t féin fo éuing̃ aḡur fo maḡail t̃ó,
 aḡur do cúm̃daig̃eoh leir ina t̃uthaig̃ fein rna Déirib̃h in ḡach
 don airt̃o (*u*) t̃eam̃puil aḡur mainirt̃pead̃a aḡur ní heoh amain

(*h*) B=go follur. (*i*) B. reads—aḡur ip̃ annam̃ ḡan t̃ad̃. (*j*) B.=i r̃pár
 na t̃ráḡa rin. (*k*) Last four words omitted in B. (*l*) B. reads—toir̃deac̃.
 (*m*) B. omits—t̃peab̃ta and feir hī rin. (*n*) B. omits entire clause.

in three separate places at the feet of Declan. Thereupon Declan blessed the nose and the blood ceased immediately (to flow). Then Declan declared:—"It was not I who drove out the sea but God in His own great power who expelled it and He would have done still more had you not spoken the words you have said."⁵⁷ Three little wells of clear sweet water burst forth in the place where fell the three drops of blood at the feet of Declan, and these wells are there still and the colour of blood is seen in them occasionally as a memorial of this miracle. The shore, rescued from the sea, is a mile in width and is of great length around (the island) and it is good and fertile land for tillage and pasture⁵⁸—lying beneath the monastery of Declan. As to the crosier which was in Declan's hand while he wrought this miracle, this is its name—the Feartach Declain,⁵⁹ from the miracles and marvels wrought through it. I shall in another, subsequent, place relate some of these miracles (narrated). After the expulsion of the sea by this famous Saint, scil.: Declan, whose name and renown spread throughout Erin because of his great and diverse miracles, he commenced to build a great monastery by the south side of the stream which flows through the island into the sea. This monastery is illustrious and beautiful and its name is Ardmor Declain,⁶⁰ as we have said. After this came many persons to Declan, drawn from the uttermost parts of Ireland, by the fame of his holy living; they devoted themselves, soul and body to God and Declan, binding themselves beneath his yoke and his rule. Moreover he built himself in every place throughout the territory of the Decies, churches and monasteries⁶¹

(o) B.=ι η-λίτ. (p) B. reads—αι τιμάζσαν. (q) B. reads—οο κυαιρ ελί
 οεαγλαιν οτίριβ εαγραιντα. (r) B. adds—ζαδαρ τιρίο. (s) B. substitutes—
 δομας. (t) B.=α ιιανναιβ ευγραιντα. (u) B.=ι οτίριβ ιομοα ειτε.

ina dúthais fein aét itéirib ele Epeann fo cuairt (v). Agus ar mori do míltib do mnaib agus oíreabib do bi fona cuing (w) agus fona maígal ir na hionaduib rin adubhamar ar fuo Epeann aza tucceattar (x) ambeta ar zo conaig (y). Agus ro ordaig oíonig da oíreaplaib ina neppuccaib agus do éuir íad ir na hionaduib rin do fíolaó crieoíne agus criabair inntu. Agus do brollur búide agus roéaríthanaisge in eppcop naemta Déclan an méitte (z) rin zomaó ferrí le na oíreapal a beith fona rmacct agus fona maígal agus ina oíreapal aicce ina neach oíbh do beith ina uáctaríán imainirtir ele (a).

C. 22. Na diaigh rin tainic an teppcop naemta glommar cento iire agus crieoíne inri záoídeat in Eirinn .i. Patraicc (b) ó Céleptínur Pápa, (c) agus do chuairt Dengur mac Nattraic ina éoinne mar do cuairt a éuarurceabáil da ionnraigíó (d) agus tuc leir maille re glomr agus le honóir móir da catraig moíóda fein zo Cairéal hé. Agus do bairte Patraicc eirinn agus do bennuig é fein agus a cineoth agus a chaíair. Agus do cuairt Patraicc zo maíbe ní na n'óirí zán crieoíne na bairteó do zabadail cuicce agus zur eirig epáenta etar he agus Déclan (e), agus zur eittig (f) foircetal do zabadail uáda. Agus do éuairt Patraicc do fenmoir 7 an cetar eaproc adubhamar do bi in Eirinn roim Patraicc, agus do bi ran Róim (g). Agus ní rabattar oáontoil le Patraicc aét Déclan amáin zioeoth do éenglatattar ríoth agus paitt ferrí iar rin. Agus do uimlaigettar do. Ciapan imorrio do pinne zach uile aioitte agus uimla doó agus do bi oáontoil ferrí da lathair agus reéttair. Ailbe imorrio

(v) B. omits whole preceding clause. (w) B.=éuram. (x) B. reads, ar oíabairt. (y) B. substitutes—zo mar ar. (z) B. substitutes—ina oíad. (a) B.=i n-ionao eile na maigirtir. (b) B. adds—mac Alpuinn. (c) B. adds—agus do uimlaig dia crieoíne na noaoine da mó agus ba oimraige i neirinn do fein agus da foircetal agus mar adubhamar. (d) B. omits clause. (e) B. omits clause. (f) B. reads—óiríteig. (g) B. adds—Do cuairt cum na Róma do tárla patrúig ran Róim oíra .i. ar

and not alone in his own territory (did he build) but in other regions of Ireland round about. Great too were the multitudes (thousands) of men and women who were under his spiritual sway and rule, in the places we have referred to, throughout Ireland, where happily they passed their lives. He ordained some of his disciples bishops and appointed them in these places to sow the seed of faith and religion therein. Gentleness and charity manifested themselves in Declan to such an extent that his disciples preferred to live under his immediate control and under his direction as subjects than to be in authority in another monastery.

After this the holy renowned bishop, head of justice and faith in the Gaelic island came into Ireland, *i.e.* Patrick sent by Celestinus, the Pope. Aongus Mac Nathfrich went to meet him soon as he heard the account of his coming. He conducted him (Patrick) with reverence and great honour to his own royal city—to Cashel. Then Patrick baptised him and blessed himself and his people and his city. Patrick heard that the prince of the Decies had not been baptised and did not believe, that there was a disagreement between the prince and Declan and that the former refused to receive instruction from the latter. Patrick thereupon set out to preach to the prince aforesaid. Next, as to the four bishops we have named who had been in Rome: Except Declan alone they were not in perfect agreement with Patrick. It is true that subsequently to this they did enter into a league of peace and harmonious actions with Patrick and paid him fealty. Ciaran, however, paid him all respect and reverence and was of one mind

Ciarán 7 ari aile ašur ari ōeašlán ašur ari eili, ōo ōeašlaŋa cumann
 ašur muinteapóar me ōéile, aēt nári báil le ōeašlán uinlušā ōo pāŋuiš ari
 na mēar ōo ōo méiri a uairle péin šuri ōo ba ōearit beit i náro-ōeannur na
 heireann. ašur ōo bi eapāonta ašur riorma eapōita ōe bpiš ōo ō-tušā
 pāŋuiš i mbpāišŋeannar le Riš ēireann riome rin ašur é na leaŋb ašur
 mórián ōe leaŋbāib uairle eile ōn bŋriange

mar do connairc nís a asur ticcefnaióde Eneann acc umluccad do Patruicc asur as teét ina coinne tainic fein go Cairiol da ionnraicchio. Asur do umlaisg dó, asur do gab mar maişirtir éicce he hi fiaónuire an nís asur cáic uile. Asur bioó a fíor accaibh surab é Ailbe do oróaisettar an orong naémhearpocc rin ina maişirtir orra. Asur ar an aóðar rin tainic ar túr mar arriabe Patruicc ionnur nach beittir rion ara uét accontparóáct do, asur go mbuó uraitte leo teáct fona rmaáct asur fona maşail eiriumh ar tur do teaáct ann. Erpocc Iubair imorpo ní fáom pé ar cor ar bit umluccad do Patruicc óir ní báil leir cineadhais ele do beit ina bpatrunaib in Eirinn. Asur ir amlaó do bai Patruicc do ba Driethac é iar mbunaóur. Asur do hoileó in Eirinn é ar na tabairt imbraigóenur innte in aoir a maóácta. Asur do bí earáenta asur cennairice ar neirge etar Patruicc asur erpocc Iubair o túr (*h*) şíóeó ar tteét daingéal (*i*) na ríóda ettorra do ríonrat comáenta asur braithear do cengal ettorra; asur do batatar peir o rin rúar. Asur ní báil le Declán contparóáct do Patruicc ar don moó oir do cenglatatar muinnterur pe ceile ar rlişíó na hÉtaille asur ir amlaó do aicín an daingéal de teét go Patruicc asur a toil do óenam.

C. 23. Tainic aingéal Dé cum Declán asur aóubairt iur: “Eirce go luac mar a bfuil Patruicc asur toirmirce uime do (*j*) éineó asur duthais do mallacaó oir ata atreóenur ar in nís (*k*) ahoét ran maş na raiteir an Inneoin. Asur da mallaisge pé do éineó beitt mallaisgí go briath.” Ir ann rin do şluair Declán maille pe deitneirr móir ar fupailém an aingil go hInneoin .i. áit rin atá ar Iar Maige feimín irin rann tuaró dona Déirib. Asur do gab tarrna na Sleibe Cua asur tar Síur asur raimic irin maíom ar na mapach mar a raibe

(*h*) B. omits all from asur ní pabattar above, inclusive. It also attributes to Declán the misunderstanding with Patrick with which our text credits Ibar.

(*i*) B. adds—cum Deasglám do ceanglatair muintearóar asur braitheacár pe

with him present or absent. Ailbe then, when he saw the kings and rulers of Ireland paying homage to Patrick and going out to meet him, came himself to Cashel, to wait on him and he also paid homage to him (Patrick) and submitted to his jurisdiction, in presence of the king and all others. Bear in mind it was Ailbe whom the other holy bishops had elected their superior. He therefore came first to Patrick, lest the others, on his account, should offer opposition to Patrick, and also that by his example the others might be more easily drawn to his jurisdiction and rule. Bishop Ibar however would on no account consent to be subject to Patrick, for it was displeasing to him that a foreigner should be patron of Ireland. It happened that Patrick in his origin was of the Britons and he was nurtured in Ireland having been sold to bondage in his boyhood. There arose misunderstanding and dissension between Patrick and Bishop Ibar at first, although (eventually), by intervention of the angel of peace, they formed a mutual fellowship and brotherly compact and they remained in agreement for ever after. But Declan did not wish to disagree at all with Patrick for they had formed a mutual bond of friendship on the Italian highway and it is thus the angel commanded him to go to Patrick and obey him :—

The angel of God came to Declan and said to him “Go quickly to Patrick and prevent him cursing your kindred and country, for to-night, in the plain which is called Inneoin,⁶² he is fasting against the king,⁶³ and if he curses your people they shall be accursed for ever.” Thereupon Declan set out in haste by direction of the angel to Inneoin, *i.e.* the place which is in the centre of the plain of Femhin in the northern part of the Decies. He crossed Slieve Gua⁶⁴ and over the Suir and arrived on the following morning at the place where Patrick was. When Patrick and his disciples

céile. níorí báil le Deaglán umluḡadḡo do arí don mhóḡ óirí do céanglaḡarí muinḡearḡar arí írlíḡe na hioḡáille ; the text of B. is evidently corrupt here.

(j) B. adds—*calam ḡurí do.*

(k) B. omits two last words.

Pátrúicc. Agus mar do éualaird Pátrúicc (l) agus a
 deircepaíl go raibé Declan da nionnraicche doba foirfeáil
 iad roimhe, óir do éualatar na bál leir teét. Agus do gab
 Pátrúicc agus a popul é maille le honóir móir. Agus do
 umhlais Declán do Pátrúicc agus do guró é go tóirpéac
 nach deirad (m) ré a éineoh deirceaine na do mallacáid ná an
 talam da raibé re. Agus do gell a éoil féin do dá éinn rin.
 Agus a dubairt Pátrúicc ar fon do guróirí ní heo amáin nach
 mailleod iat aét do ghen a mbennacáid. Agus do éual
 Declan an tan rin mar a raibé ní na nDeirí (n) do bi
 accompoccur do. Agus do éaircuirí Pátrúicc agus ní
 faom crieoim do ar impioe Décláin agus do gell Declán
 luaisiúeac do do éint doia mar a raibé Pátrúicc
 agus bairtí do gabail agus an crieoim doantuccha do agus
 ní faomíon rin ar éor (o) ar bié nó ó pérun ar doimán. Agus
 o do éonraic Declan rin .i. ní na nDeirí, leoban ar nanmain,
 ina micrieoim agus ina diablaic do iompo gur an oirpéac
 decccla go mailleoc do Pátrúicc a éineoh, agus a tuthais
 agus do raíó ní deilúg do ar nech malluigí rin cona
 beirtí féin malluigí ara fon, “Óir do bairtear ní do agus do
 bennaiséar agus teccáid lim,” ar ré, “dionnraic Pátrúicc
 neoch do éuir Dia cuccáid da bair mbennuccha do ara fein
 ar na toga ina airpéoc agus ina airpátríon in éinn uile
 óir oligimre mácar do féin agus a héit im ní oruibh inar
 oligéar an ferí út” (p). Agus leir an ngúro do eirgetar
 agus do leanaetar Declan. Agus pucc Declan iat
 dionnraic (q) Pátrúicc, agus adubairt gur: “An ffaicenn tu

(l) B. omits mar do éualaird p. and becomes quite unintelligible. (m) B.
 reads—An ní do méar do éanam. Agus macara go ní na nDeirí da
 iarráid air umla agus onóir do éabairt uir agus bairte do glacáid
 uir é fein agus na luairle na nDeiréac agus muna bpaigé do éoil mallóac
 é. It omits from “deirad” (our text) to “agus do éual.” (n) B. reads—
 agus maite na uiré do iarráid oir iompó cum crieoim agus éum

heard that Declan was there they welcomed him warmly for they had been told he would not come. Moreover Patrick and his people received him with great honour. But Declan made obeisance to Patrick and besought him earnestly that he should not execrate his people and that he should not curse them nor the land in which they dwelt, and he promised to allow Patrick do as he pleased. And Patrick replied :—"On account of your prayer not only shall I not curse them but I shall give them a blessing." Declan went thereupon to the place where was the king of Decies who was a neighbour of his. But he contemned Patrick and he would not believe him even at the request of Declan. Moreover Declan promised rewards to him if he would go to Patrick to receive baptism at his hands and assent to the faith. But he would not assent on any account. When Declan saw this, scil. :—that the king of the Decies, who was named Ledban,⁶⁵ was obstinate in his infidelity and in his devilry—through fear lest Patrick should curse his race and country—he (Declan) turned to the assembly and addressed them :—"Separate yourselves from this accursed man lest you become yourselves accursed on his account, for I have myself baptised and blessed you, but come you," said he, "with us, to Patrick, whom God has sent to bless you, for he has been chosen Archbishop and chief Patron of all Erin ; moreover, I have a right to my own patrimony and to be king over you as that man (Ledban) has been."⁶⁶ At this speech they all arose and followed Declan who brought them into the presence of Patrick

παροιμια. Δεσυρ το βι αν ρι τω εφ αρι εαίρωε μαλλε ρέυεαο όν διαβαλ
 Δεσυρ ό να διαβλυυεαετ ; it omits from "το βι" (as in our text) to "συρ αν
 όηεαεταρ." (o) εφι has alternative, μοθ, in text. (p) Declan's alleged
 speech is of course a paraphrase for the writer's purpose of the judgment of

Moses on Core and his impious adherents.

(q) B.=1 γεααν.

mar tanġatar cineoġha na n'Deiri liumra mar tiġerna do
tionnraizhe aġur mar do faċċbatar an ticceġna malluiġti
aġa paċatur. Aġur bioð a fior aġatt ŝo pfulit riatt ullam (r)
cum onora do dēnam tuitri aġur cum do tola do coimlionat
oir ar uaimri do ŝabbattar riatt bairteað eua." Aġur do
ēiriġ ūatruicc ina pefam leir an mōreitri rin aġur a dēircepuil
maile pūr aġur do bennuiġ cineoġ na n'Deiri aġur nī heaoh
amāin aēt a ccoillte aġur a nuiŋce aġur a tatalam. Aġur
aouðbatar maite na n'Deiri aġur a nūairle an tan rin: "Cia
būr nī nō būr tiġerna orrain anorra"? Aġur aouðairt
Decclan: "Ar meiri ar tiġerna oraiġh, aġur ŝibe nech oirwēocar
meire oruiġh ina tiġernaðe beinneocharo ūatruicc hé aġur do
ŝenam uile a bennuccað. Aġur biaiŋh ina riġh oruið uile" (s).
Aġur iré nech do orwaiġ Decclan anrin pefgal mac Corbmaic
nech ócc do cineð (t) na n'Deiri aġur fá do ŝáol Déclain fēin
eirein (u). Aġur do cūir pé i meðón cáic in ionat riġh é.
Aġur do ēaitin le cáic uile, aġur do beannuiġ ūatruicc aġur
Decclan é aġur do ŝoir ŝach nech wið ŝo leit ina riġh é.
Aġur aouðairt ūatruicc pūr an occlach ŝomath crioða lairōir
i ccaŋaiġh aġur ŝo mað torŋað an tatalam ŝe a lino. Aġur
ir amlaið rin bīo riġu na n'Deiri do ŝnað.

C. 24. Ina ŋiaiġ rin tucc Decclan aġur pefgal mac
Corbmaic .i. nī na n'Deiri aġur a cinél pefann mori do ūatruicc
accomfoccur do Maġh fēimin aġur ata aġa coimariðaið orin
alle, aġur tiġernar mori ann. Aġur ni ŝaða on tŝiuiŋ an
tionat tuccað wð. Ata torar mori ŝolar ann ŝe nabariðar
torar ūatruicc aġur ŝob ionmain ŝe ūatruicc an torar rin.
Aġur ina ŋiaiġh rin ar cceileðrað wa cēile maile le
bennaētain do cūaroġ ūatruicc ŝo Cairiol arur accenn
aenŝura mic Natŝraið aġur do cūaroġ Decclan leir.

C. 25. Do ŝinneat mīorbuile an tan rin ar Déclan tŝe

(r) B.=ŝo bfulit uiml.

(s) B. reads—"Ir mīri būr tiġerna waorē
aġur ŝibé tiġerna eile toŝŝat oraið aġur do ŝéana paŝuiġ a beannacað

and said to the latter :—"See how the whole people of the Deisi have come with me as their Lord to thee and they have left the accursed prince whose subjects they have been, and behold they are ready to reverence you and to obey you for it is from me they have received baptism." At this Patrick rose up with his followers and he blessed the people of the Deisi and not them alone, but their woods and water and land. Whereupon the chiefs and nobles of the Deisi said :—"Who will be King or Lord over us now" ? And Declan replied :—"I am your lord and whomsoever I shall appoint over you as lord, Patrick and all of us will bless, and he shall be king over you all." And he whom Declan appointed was Feargal MacCormac⁶⁷ a certain young man of the nation of the Deisi who was a kinsman of Declan himself. He (Declan) set him in the midst of the assembly in the king's place and he was pleasing to all. Whereupon Patrick and Declan blessed him and each of them apart proclaimed him chieftain. Patrick moreover promised the young man that he should be brave and strong in battle, that the land should be fruitful during his reign. Thus have the kings of the Deisi always been.

After these things Declan and Feargal Mac Cormac (king of the Deisi) and his people gave a large area of land to Patrick in the neighbourhood of Magh Feimhin and this belongs to his successors ever since and great lordship there. And the place which was given over to him is not far from the Suir. There is a great very clear fountain there which is called "Patrick's Well"⁶⁸ and this was dear to Patrick. After this, with blessing, they took leave of one another and Patrick returned to Cashel to Aongus Mac Natfrich and Declan went with him.

A miracle was wrought at that time on Declan through the

αἰσὺρ τοῖς ἀναμνα.

(t) B.=ουαίρλιβ.

(u) B. adds—ἵρ αὐτὰ το μιννεαὶ εαρθος ὄε. B. concludes here.

impríde p̃at̃raic ašur t̃re na ſuríde, óirí do bí Déclan aš riubal
 ſo nemáiríeac írin r̃l̃iſíó, ašur t̃árla íaríann ſéir p̃ur ašur do
 ſeiri a cor, ašur do t̃eilſ fuil ſo t̃árláctach ašur do t̃ionnreccain
 Decclan beir bacac ašur do bí Ailbe Imliſ do laſairí na
 miorbuile rin ašur Sechnall erpucc t̃ercipal p̃at̃raicc ašur
 aſeiri ſurab é rin ceir-erpucc do cuairí fo úirí Eireann íarí.
 Ašur do ba naem̃ta eccnairí é ašur do cuirí oríra ſo móirí an
 cneoh rin t̃árla arí Decclan. Ašur do hinnreac̃ do p̃at̃raicc
 in ní rin; ašur doob oic leir. Ašur aſubairt: “Slánuiſ a
 t̃icceirína cor do ſeirbontairíde f̃éin fuilinger móirí do t̃úac̃
 ašur do docharí arí do ſon.” Ašur do ſlac p̃at̃raicc an cor
 ašur do cuirí com̃aríta na c̃roiche c̃éir̃ta arí an c̃cneirí ašur do
 r̃ccuirí a fuil ſo luac̃, ašur pucc b̃él na c̃neiríde cum a c̃éile
 ašur t̃icc reſe fuiríe ašur do bí r̃lan ašur do eiríſ Decclan
 ina ſeiri ašur a cor r̃lan leir. Ašur tuccat̃arí uile molaó
 do D̃ia. Na r̃luaiſ, ašur na ceirerína do bí arí an laſairí annirín
 tuccat̃arí ſáirí moirí orí ašur aš molaó Dé ašur na naem̃.

C. 26. Arí mbeirí do p̃at̃raicc ašur dona naomairí rin arí
 aſon ſur í c̃Cair̃el .i. Ailbe ašur Déclan cona n̄eircipalí :
 p̃aríaríac̃ aenſura mic p̃at̃raich do cuiríeac̃ leo moirí do
 ſeinn̄t̃l̃iſeect ašur do ſechr̃án an c̃reiríom̃ arí c̃úl. Ašur do
 iompóir̄eet̃arí íat̃t cum an c̃reiríom̃ c̃riort̃airíde. Ašur do
 oríuiſ p̃at̃raicc ašur aenſur mac p̃at̃raich í r̃iaónuir̃e cáic̃
 uile a c̃coit̃cinne air̄erpuccoir̄e Mum̃an do beirí aš Ailbe,
 ašur do ór̄oiſeet̃arí do Déclan marí an c̃ceona a c̃enél
 ſeiri .i. na Déirí, óirí íré do iompó íat̃t ona ſechr̃ian ašur
 ambeir̄th aicce ina p̃aríar̄te ašur ina erpuccoir̄e. Ašur marí
 do t̃énoair̄í ére do p̃at̃raicc ſurí ab am̄lairí rin do t̃énoair̄í na
 Déirí do Déclan do b̄r̄at̃r̃un f̃éin ašur aſubairt p̃at̃raicc
 an íann:—

Ailbe um̄al; p̃at̃raicc Mum̃an, mó ſac̃r̃iath,

Déclan, p̃at̃raicc na n̄Déirí: na Déirí aš Decclan ſan
 b̄r̄at̃ (v).

intercession and prayers of Patrick for as Declan was walking carelessly along he trod upon a piece of sharp iron which cut his foot so that blood flowed freely and Declan began to limp. Ailbe of Emly was present at this miracle and Sechnall⁶⁹ a bishop of Patrick's and a holy and wise man, and he is said to be the first bishop buried in Ireland. The wound which Declan had received grieved them very much. Patrick was informed of the accident and was grieved thereat. He said :—"Heal, O Master (*i.e.* God), the foot of your own servant who bears much toil and hardship on your account." Patrick laid his hand on the wounded foot and made over it the sign of the cross when immediately the flow of blood ceased, the lips of the wound united, a cicatrix formed upon it and a cure was effected. Then Declan rose up with his foot healed and joined in praising God. The soldiers and fighting men who were present cried out loudly, blessing God and the saints.

As Patrick and the saints were in Cashel, *i.e.* Ailbe and Declan with their disciples, in the territory of Aongus Mac Nathfrich, they made much progress against paganism and errors in faith⁷⁰ and they converted them (the pagans) to Christianity. It was ordained by Patrick and Aongus Mac Natfrich in presence of the assembly, that the Archbishopric of Munster⁷¹ should belong to Ailbe, and to Declan, in like manner, was ordained (committed) his own race, *i.e.* the Deisi, whom he had converted to be his parish and his episcopate. As the Irish should serve Patrick, so should the Deisi serve Declan as their patron, and Patrick made the *rann* :—

"Humble Ailbe the Patrick of Munster, greater than any saying,
 "Declan, Patrick of the Deisi—the Decies to Declan for ever."

Ásúr ar ionann rin pe a máda ásúr súr abé Ailbe an tAra
 Patruice na Mumain, ásúr súr abé Déclan tAra Patruice
 na n'Deiri. Ina daig rin ar cceilebrað don righ doibh ásúr
 doib uile le céle do éuaṭṭar na naoimrin da níadaib féin do
 íolað an éreomh.

C. 27. Tarla Declan ásúr Fergal mac Corbmaic le
 ceile .i. ní na n'Deiri cona rluas ásúr cona coimṭionol dona
 Déirib as Indeoin ásúr do dainṡnigettar an peṣṭ Cpuortairde
 ipin popal. Ásúr an ní aoubhramar iomáinn .i. leoban
 diultaiṡtéoiri anma Cpuort do diṡuirpeoh o ṡach don é ásúr
 do cuaird ar neimṭnī ṡan pior arcél mar ata reuibṡa do
 naimeibh an éreomh :—"ṡo ttiagat a ceuimhe ar mar
 íoṡar" (w). Ásúr do oṡmaṡ Declan ásúr Fergal ásúr
 maiche na n'Déirich súpab anhran ionaṡ rin do ṡoirpíde ní
 ar na Déirib ṡo bṡath, do bṡis súpab ann do bennuṡ
 Patruice ásúr Declan an ní rin .i. Fergal ásúr aoubhṡaṭṭar
 na renndaoine súpab anhrin doṡioṡṡaol iuoṡa ásúr do éaithoir
 afṡlaitear iomh eṡeomh ip na Déirib.

C. 28. Ip in aimpri rin tainic plaigh ṡránna ipin Mumain
 ásúr do bí i cCairiol ní baṡ mó ina in ionaṡ ele. Ásúr ip
 amlaird donioṡ iur na daoineb anṡath do claoṡlaṡ imbuirdeṡṡ
 ar tṡr ásúr amaṡbaṡ ainnpein. Ásúr do baṡṡar moirpeirei do
 bṡaigṡoib uairle as áengur hi cCairiol don taṡoib éiar do
 éairiol ran áit pe nabarṡar Raiṡ na nṡlann, ásúr tarla doib
 oirde ann ṡo fṡuaṡaṡṡar báṡ don pláṡ aoubhramar. Ásúr
 iob olc lapin níṡ a mbár ásúr aoubairṡ a céilt deccla ṡo
 néreochaṡ pccannail no coccasṡ tṡíoṡa oir do báṡar inacclainn
 dona daoineb fa tṡeire ásúr fa neṡṡmaire do bí ran Mumain.
 Ásúr tainic Declan ṡo Cairiol ar na máṡach. Ásúr do labair
 pe hāengur ásúr doṡa fáilíṡ an ní iomhe ásúr do ṡoir éuice
 he. Ásúr aoubairṡ iur hi fṡiaṡnuire oṡuinge dá cáirṡoib
 féin :—"ṡuirim tú, a Déclain, a rearṡontuirde Dé, ṡo tti

This is equivalent to saying that Ailbe was a second Patrick and that Declan was a second Patrick of the Decies. After that, when the king had bidden them farewell and they had all taken leave of one another, the saints returned to their respective territories to sow therein the seed of faith.

Declan and Ferghal Mac Cormac, king of the Deisi, with his army and followers, met one another at Indeoin and they made still more strong on the people the bond of Christian obligation. The king we have already mentioned, scil. :—Ledban, the recusant to the Christian name, was rejected of all and he came to nothing, leaving no knowledge (memory) of his history, as is written of the enemies of the faith :—"Their memory perisheth like a sound." Moreover Declan and Fergal and the chief men of the Deisi decreed this as the place where the king of the Deisi should be inaugurated for ever thenceforward, because it was there Patrick and Declan blessed the king, Fergal ; moreover tradition states that it was there the kings were crowned and ruled over the Deisi in pagan times.⁷²

At that time there broke out a dreadful plague in Munster and it was more deadly in Cashel than elsewhere. Thus it affected those whom it attacked : it first changed their colour to yellow and then killed them. Now Aongus had, in a stone fort called "Rath na nIrlann,"⁷³ on the western side of Cashel, seven noble hostages. It happened that in one and the same night they all died of the plague. The king was much affected thereat and he gave orders to have the fact concealed lest it should bring disgrace or even war upon him, for the hostages were scions of the strongest and most powerful families in Munster. On the morrow however Declan came to Cashel and talked with Aonghus. The king welcomed him heartily and addressing him said to him in presence of persons of his court, "I pray you, Declan, servant of God, that

"Diot in ainm Criorc an moirfeirei briaḡat do bi aḡam
 imbriaḡtoenur ó tigeirnaḡaib Muman anaibḡeouḡaḡo ḡaḡh oir
 aḡaḡo ar ffaḡail báir don pḡaḡiri do éluine aḡur ip eccail
 lempa anaibḡe do éccbáil coccail aḡur cennairpce imaḡaḡo,
 óir ar ḡaḡoine neitmaḡa láirpce íaḡḡ, aḡur ar náir linn ḡo
 ḡeimhín a mbáir, óir aḡeairpion ḡur ab ḡínn fēin tainic a
 mbáir." Do fpeaccair Decclan don nḡḡ aḡur aḡubairt:—"A
 leiḡéite rin do éar .i. ḡaḡoine ḡaibḡeouḡaḡo o báir ḡo bethair
 ar nḡr an ccuḡaḡḡa nḡiaḡa aḡáin venur. Aḡur an ní venur
 nḡmpa de .i. ḡol maḡi a bḡuilit a ccuip aḡur upnaḡḡe do éur
 cum Dé aḡaron do ḡen é. Aḡur do ḡéna ḡia maḡi ar fepir
 do cḡirḡeip ḡó aḡnirḡe." Aḡur do chḡair ḡéclan aḡur
 ḡrong ele maille fēna ḡeipcḡlaib aḡur luct eolair an
 nḡḡh nḡmpu (x) maḡi a fḡabattar cuip na muinnḡpce rin
 tḡḡḡa. Aḡur do len an nḡ íaḡḡ ar a loḡec ionnḡur ḡo
 fḡaca fe uḡḡa cuip na nḡaḡoine maḡib. Aḡur do chḡair
 Decclan ar na lionaḡo on éreirḡh ḡiaḡa ipin tḡḡh ipḡabattar,
 aḡur do cḡoḡḡ uipce cḡipḡecḡḡa oḡra, aḡur do pinne upnaḡḡe
 hi fḡiaḡnḡpce caich aḡur aḡubairt:—"A éicceḡna, a loḡa
 Criorc, a ḡoin meic De bi in onḡir tanma fēin ḡúirḡ na maḡib
 fo ionnḡur ḡo nḡaḡḡnḡḡḡar íaḡo ipin cḡeirḡeḡ ḡaḡoḡice tḡḡé
 naḡi noipcne." Ina ḡiaḡḡ rin do haibḡeouḡaḡeḡo an ḡrong rin do
 Déclan aḡur do baḡḡur aḡ ḡlḡaḡaḡḡ a bḡaḡḡaḡo aḡur a
 ḡubairt Decclan nḡ:—"In ainm Criorc ar fḡanaḡḡḡeḡa éirḡḡo
 in báir fepaḡh aḡur benḡaḡḡḡo ḡia, aḡur tabḡair ḡlḡir ḡó." Aḡur
 do éirḡḡḡḡar leiḡ an nḡuḡ rin ḡo luath aḡur do labḡa-
 tar fē éaḡh aḡur do fḡccair Decclan don nḡḡ íaḡḡ ar mbeib
 fḡan beo ḡoib. Aḡur ar fḡaḡcḡin na mḡoḡbaileḡ mḡḡaḡḡaḡḡ
 rin do éaḡh tuccattar uile ḡlḡir aḡur molaḡo do ḡia aḡur
 fḡainic clḡ Decclain fo éḡinn de rin aḡur nḡba fáilḡo an nḡ
 fēran aḡḡec rin fḡair.

C. 29. Ina ḡiaḡḡ rin do ḡuirḡḡḡar popal Cairil epḡoc
 De ḡo mbḡnaḡḡeḡo fē an éaḡair aḡur ḡo nḡoḡcuipḡo fē an

in the name of Christ you would raise to life for me the seven hostages whom I held in bondage from the chieftains of Munster. They have died from the plague of which you hear, and I fear their fathers will raise war and rebellion against me, for they are men of strength and power, and indeed we are ashamed of their death, for they will say that it is we ourselves who killed them." Declan answered the king, saying to him:—"Such a matter as this—to raise one to life from death—belongs to Omnipotence alone—but I shall do whatever is in my power. I go where the bodies lie and pray to God for them and let Him do in their regard what seems best to Him." Next, Declan, with a multitude and his disciples together with the king's councillors, went to the place where the corpses of the young men lay. The king followed after them until he came in sight of the bodies. Declan, full of divine faith, entered the house wherein they lay and he sprinkled holy water over them and prayed for them in the presence of all, saying:—"O Lord Jesus Christ, only Son of the living God, for thine own name's sake wake the dead that they may be strengthened in the Catholic faith through our instrumentality." Thereupon, at Declan's prayer, the group (of corpses) revived and they moved their eyelids and Declan said to them "In the name of Christ, our Saviour, stand up and bless and glorify God." And at his words they rose up immediately and spoke to all. Declan then announced to the king that they were alive and well. When people saw this remarkable miracle they all gave glory and praise to God. The fame of Declan thereupon spread throughout Erin and the king rejoiced for restoration of his hostages.

After this the people of Cashel besought Bishop Declan to bless their city and banish the plague from them and to intercede

plaiḡ uata aḡur ḡo nḡuibeḡ ré cūm Dé air fon na nḡaoine
 to bi eplán irin teirōm rin ḡan toí de. Aḡur air ffaicrin
 crieime na tḡuinge rin to Déclan to ḡuioh Día, aḡur to
 cōmarḡaiḡ ó comarḡa na cḡoiche ceḡta ceitḡe haiḡoe an
 aeoir. Aḡur ar deimhin ḡur bo pollur bḡiatḡa Cḡioḡt ne na
 tḡeirḡiplaiḡ an tanrin maḡ aḡubaiḡt aḡa bḡaḡbáil aḡur aḡ toí
 to cūm nime: "Superi eḡioḡ manur imponent et bene habebunt," (y) .i. cuirḡeato mo lámā ar na heḡlanaib aḡur beitt plán.
 Aḡur déir an aeoir to cōmarḡucchaḡó ó cōmarḡa na cḡoiche
 ceḡta to Déclan ḡach tuine to bi earḡplán to báḡḡar plán,
 aḡur ní híaḡ amáin to bí plan aḡt an tíḡ uile ina timceall
 ḡibe hionat ina paḡbattar tḡaoine eḡlána to báḡḡar plán.
 Aḡur to tḡicḡuibeḡ an ḡlaiḡ rin o ḡaḡ uile tíḡ aḡur to ba móḡ
 ḡaiḡoechur cáic tḡítḡḡrin aḡur tḡer na tḡáoinib maḡba aḡubḡa-
 maḡ tḡaiḡbeoucchaḡo. Aḡur to oḡtḡuig an ní cíḡor aḡur oḡoir
 uatḡa, aḡur o ḡach níḡ to ḡebaḡ Cairiol ina tḡiaig to Déclan
 aḡur to luct a ionat. Aḡur ina tḡiáig rin to bennuig an
 tḡeḡcḡop ḡlóḡmaḡ Decclan an ní aḡḡur cona catair aḡur cona
 cḡeotḡ aḡur to iompo iarrin to cūm a ionat féin.

C. 30. To bai Déclan oirḡe aḡiḡoe ar aḡiḡeḡt itḡis
 tuine paḡḡbir irin paḡn tḡer to Muig Feimhin aḡur ir amlaḡó
 to bí an fḡer rin aḡur é ina aḡncḡioḡḡaiḡoe ḡan cḡeioem to
 ḡabail cúicce. Aḡur ir é to bainm to tḡeḡcan. Aḡur
 to bḡeḡnuig ré paḡámact to tḡénaḡ fona cḡioḡḡaiḡib oir
 aḡubaiḡt ne na fḡeḡbḡoḡantaḡiḡoe maḡatḡ to maḡbatḡ ḡan fḡioḡ
 aḡur a cḡeann aḡur a cḡoḡa to búain tḡe aḡur a fḡolac i tḡalmain
 aḡur a fḡeoil to bḡuic ḡo maiḡ aḡur a tabaiḡt to muinnḡḡir
 Décláin tḡa caiteḡ aḡur aḡubaiḡt níú an maḡatḡ to beith
 meit ḡo maiḡ, ḡo nḡabḡair a fḡeoil maḡ fḡeoil caḡḡac. Aḡur
 an tan ḡoba bḡuite tuccaḡó hi fḡiaḡnaire Decclain aḡur a
 múinnḡḡḡe maille ne haḡan aḡur le biaḡaib ele. Aḡur to bí a
 cḡotlaḡ ar tḡuitim ar Decclan an tan rin aḡur to tḡuicceḡ hé

with God for those stricken with sickness who could not escape from its toils. Declan seeing the people's faith prayed to God and signed with the sign of Redemption the four points of the compass. As he concluded, there was verified the saying of Christ to His disciples when leaving them and going to heaven :—"Super aegros imponent manus et bene habebunt" ("I shall place my hands on the sick and they shall be healed.") Soon as Declan had made the sign of the cross each one who was ill became well and not alone were *these* restored to health but (all the sick) of the whole region round about in whatsoever place there were persons ailing. Moreover the plague was banished from every place and all rejoiced greatly thereat as well as on account of the resurrection of the dead men we have narrated. The king thereupon ordered tribute and honour to Declan and his successors from himself and from every king who should hold Cashel ever after. Upon this the glorious bishop Declan blessed Aongus together with his city and people and returned back to his own place.

One night Declan was a guest at the house of a wealthy man who dwelt in the southern part of Magh Femhin ; this is the kind of person his host was, scil. :—a pagan who rejected the true faith, and his name was Dercan.⁷⁴ He resolved to amuse himself at the Christians' expense ; accordingly he ordered his servants to kill a dog secretly, to cut off its head and feet and to bury them in the earth and then to cook the flesh properly and to set it before Declan and his company as their meal. Moreover he directed that the dog should be so fat that his flesh might pass as mutton. When, in due course, it was cooked, the flesh, together with bread and other food, was laid before Declan and his following. At that moment Declan had fallen asleep but he was aroused by his disciples that

le na deircioirlaib do bennachad accoda. Agus aubairt nua
 “So fipinnech do cime fpiatleim an diabail attimcell na
 feola utt.” Agus do fapraig don luct fpiatleim creto hi an
 feoil no cionnur fpiatleim i. Agus a duibharran ran:—“Ar
 tticceirna aubairt fupn peite meit do marbad daitir agus
 do fupnemairne rin air.” Agus aubairt Declan: “Ar
 ttiagermaine lora Criorc 7 foillrigeo duinn creto dober
 timtirieet an diabail attimcell na feola ro agus toirmirce
 do fepbontaire o diaibh upcoroecha do caiteim doib.” Agus
 do connairc Declan, ar na raob rin ionga an marraig imecc na
 feola oir do bhuirrearr ceirraim an marraig cona coir fein
 uirre gan fior doib fein. Agus do raoilettar gur foillgettair
 i talmair mar do fionrat na cora ele. Agus aubairt
 Declan:—“Ni corr caorach ro det corr marraig.” Agus
 mar do cuallattar an luct fpiatleim rin do cuattar go luat
 tionnruige a tticceirna agus do inpettar rin do. Agus taimic
 Deircan tionnruige Declan agus do creto do agus do gab
 bairteo uad, agus tucc e fein agus a flioc do Declan go
 brait. Agus tucc an baile rin do Declan agus do bairteo
 a muirir. Agus do iar ar Declan ni eiccin do bennachad
 irin mbairle rin do haimneochtaoi do fein go brait. Agus do
 bennraig Declan clocc do connairc re; agus ir e ar ainm do—
 clocc Deircan. Agus aubairt Declan—“Faccbair mar
 buadair ar in clocc ro da ngad n na nDeiri na timceall
 agus e ag dol do caucead le na eapcairuib no do diofail
 a inoigir go tiucfa re plan agus go mbera buair.” Agus
 do firaob rin go minic girde na daoine diomraa tionnruar
 dol hiccath no i noeabair go haintlighthead agus gabar na
 timceall ni buair beirir fiaat det fagbairt buair ga haimuib.
 Agus ire fa haim don baile rin Tech Deircan. Agus ire a
 ainm anoir Coningen (z) o ingin na con, no an marraig
 a duibharran. Ir annrin tanattar an diong naomro mar a raibe

(2) Note on margin:—Coninga potius o inguin na con. The text has ingin,
 “filia,” and the marginal note is thus corrective and not explanatory.

he might bless their meal. He observed to them :—"Indeed I see, connected with this meat, the ministry of the devil." Whereupon he questioned the waiters as to the meat—what kind it was and whence procured. They replied : "Our master ordered us to kill a fat ram for you and we have done as he commanded." Declan said, "Our Master is Jesus Christ and may He show us what it is that connects the ministry of Satan with this meat and preserve thy servants from eating forbidden food." As he spoke thus Declan saw in the meat the claw of a dog, for, without intending it, they had boiled one quarter of the dog with its paw adhering ; they thought they had buried it (the incriminating limb) with the other paws. Declan exclaimed, "This is not a sheep's but a dog's foot." When the attendants heard this they went at once to their master and related the matter to him. Then Dercan came to Declan, accepted his faith and received Baptism at his hands, giving himself and his posterity to Declan for ever. Moreover he gave his homestead to Declan and his people were baptised. After this Dercan requested that Declan should bless something in his homestead which might remain as a memorial of him (Dercan) for ever. Then Declan blessed a bell which he perceived there and its name is Clog-Dhercain ("Dercan's Bell") ; moreover, he declared : "I endow it with this virtue (power) that if the king of Decies march around it when going to battle, against his enemies, or to punish violation of his rights, he shall return safely and with victory." This promise has been frequently fulfilled, but proud (men) undertaking battle or conflict unjustly even if they march around it do not obtain victory but success remains with the enemy. The name of that homestead was Teach-Dhercain ("Dercain's House") and its name now is Con-ingeon,⁷⁵ from the claw of the hound or dog aforesaid. To this place came the saintly concourse, scil :—Coman and Ultan, MacErc

Declan .i. Coman, agus Ultán mac Eirc, agus Mocoba, agus mac Lairnein, agus tuccattar iad féin do Dia agus doéuattar fo ríagail agus fo rímaét Declan.

C. 31. Agus do rinne Declan mainirtir irin mbaile rin a Coningsin agus do óróuis fé an órong naomhro innte maille le buiridin ele da deirceplaib zideo puccré Ultán leir féin mar a nteachaid.

C. 32. Ainmhir ele ina diais rin do cuaid Declan zo breghaib .i. a céduithaigriuim ríu monnarbad a rinneir. Agus fuair onóir móir ó ríis Tempach agus ó éicceirnaóib na Míde oir doob ionmain leo hé do bús zup ab uada fein do éuattar a rínnirir agus zup bí an tírrin a dúthaig rínninech agus zupab innte ata Temhair. Agus do cumdaig Déclan mainirtir éanánach ann rin a breirann fuair fé ón ríis. Agus ir uada ainmnigter an tionaio. Agus do rícaib mionn no leabair cumdaig agus roirceél onórach do bíth aicce féin do zhaé ar ioméar ann rin. Agus atá an roircel inonoir móir irin ionaórin agus do zhidéir miorbuile uada. Agus ina diais rin do iompó fé irin Muman.

C. 33. Do bi Declan la acc ríubal tpe Orraige agus do báil leir anaó iccairlén ann. Agus tuccattar luct an éairlean (a).

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 Agus tanzattar na ríir agus na mna rin ar na maraé zo humal mar a raibe Declan. Agus do innreттar do a triuaige fuarattar an órong rin báir mar do bí áfior aicce rion. Agus do rionratt rin airticche agus tuccattar ionaó onórach do Déclán ina nteirna fé mainirtir agus fuair tuillead ele ferainn agus tucc fo deira na marib rin daólacad mar anteirna an mainirtir. Agus iré ar ainm don mainirtir Ceall Colaim Deirce. Agus ir amlaio do bi an Colaim Deirce rin ina fear búro naomha do deircepal do Declán don ríann toir do cuigeó laigen iar mbunaóar .i. do Dál Merrcorb. Agus ir uada ainmnigter an

(a) The text wants a few lines at this place. A translation of the approximate missing portion has however been supplied on the other side, from the Latin Life.

and Mocoba and Maclaisren,⁷⁶ who dedicated themselves to (the service of) God and placed themselves under the spiritual rule and sway of Declan. Thereupon Declan established a monastery in that place, scil.—in Coningin—and he placed there this holy community with a further band of disciples. Ultan however he took away with him to the place whither he went.

On another (subsequent) occasion Declan visited Bregia,⁷⁷ *i.e.* the original territory which belonged to his race previous to the expulsion of his ancestors. There he was treated with particular honour by the king of Tara and by the chieftains of Meath by whom he was beloved, since it was from themselves (their tribe and territory) that his forbears had gone cut, for that region was the patrimony of his race and within it lies Tara. Declan instituted therein a monastery of Canons, on land which he received from the king, and it is thence the place is named. Moreover he left therein a relic or illuminated book and a famous gospel which he was accustomed to carry always with him. The gospel is still preserved with much honour in the place and miracles are wrought through it. After this again he turned towards Munster.

Declan was once travelling through Ossory when he wished to remain for the night in a certain village. But the villagers not only did not receive him but actually drove him forth by force of arms. The saint however prayed to God that it might happen to them what the Sacred Scripture says, "Vengeance is mine I will repay." The dwellers in the village, who numbered sixty, died that same night with the exception of two men and ten women to whom the conduct of the others towards the saint had been displeasing. On the morrow these men and women came humbly to the place where Declan was and they told him—what he himself foreknew—how miserably the others had died. They themselves did penance and they bestowed on Declan a suitable site whereon he built a monastery and he got another piece of land and had the dead buried where he built the monastery. The name of that monastery is Cill-Colm-Dearg. This Colm-Dearg was a kind, holy man and a disciple of Declan.⁷⁸ He was of East Leinster, *i.e.* of the Dal Meiscorb, and it is from him that the monastery is

inainirtir rin agus a ndiaig an tionad rin do lepuccad tainice da ionad fein tar a air .i. dona Deiribh.

C. 34. La nden tainic Declan sur in ionad sur araiter ait mbréarail agus nír leiccectar aittrebaig an baile rin ina ccairlen hé, agus do foilgettar anairtmaige uile ionnur nach feorad dol da inir féin óir tuccatar an tpong rin fuat ro móir dó, gídeó do pinne Dia na nuile cumact aríon naomhacta dócláig féin do gíró é maille le foigiccin sur ionntó pé an inuiri na talamh tirim marí do éualabair éúar, agus do an Déclán an oirce rin irápla folam do bí amuig aríon ffaítece agus ní fúair teine amáin o luct an baile. Agus ar oirce tainic inneachad o Dia orparan o nach faibe do trocaine ionnta tene do éabairt do deiripal Dé óir tainic teine do ním orparan do loircc iact uile etir baile agus cairlén ionnur go ffuil oíoin ina fárach mallagti marí atá pccriobda on fáir:—“Civitate eorum vertur” (b) .i. oircaoiltear caírpacha na ndaoine míotrócairech. *

C. 35. La ele do bí Declan ina duthaig fein ag ruibál Sleibe Cúa ir na Déiribh. Agus do bacaigeth deach ó adbar eiccin, ionnur narí beirir lé ruibál do denamh. Agus do connairc Déclan alma fíad acc ruibál an trleibe do éadóe. Agus a dubairt le neach da muinntir: “eiris agus tabair cuccam fíad oibí putte fom cairpat in ionad méich agus beir an bpaigdeac ro let aríon a cenó.” Agus do imtig an deiripal agus níí éuir rin a cconntabairt no go mainic an fíadach, agus do anattar go min cenora sur, agus do glac an fíad do ba mó agus íerí cormailte beirí láirirí oibí. Agus tucc leir hé, agus do éuiríon cairpat agus do ionmáirí an fíad go cennra láirirí eaproc Declan no go mainic pé Maigí feimín. Agus do gabh tech leaptá ann rin agus do leicc an fíad uada, agus adubairt sur a denamí amail ía gnaic leir. Agus le bpeitirí an fíneoin do iompó an fíad íppíadnaire cáich

named. When he (Declan) had completed that place he came to his own territory again, *i.e.* to the Decies.

On a certain day Declan came to a place called Ait-Breasail and the dwellers therein would not allow him to enter their village ; moreover they hid all their boats so that he could not go into his own island, for they hated him very much.⁷⁹ In consideration however of the sanctity of his servant, who prayed in patience, God the All-Powerful turned the sea into dry land as you have already heard. Declan passed the night in an empty stable out in the plain and the people of the village did not give him even a fire. Whereupon, appropriately the anger of God fell on them, who had not compassion enough to supply the disciple of God with a fire. There came fire from heaven on them to consume them all [together with their] homestead and village, so that the place has been ever since a wilderness accursed, as the prophet writes : “*civitates eorum destruxisti,*” *i.e.* the dwellings of the unmerciful are laid waste.

On yet another occasion Declan was in his own region—travelling over Slieve Gua in the Decies, when his horse from some cause got lame so that he could proceed no further. Declan however, seeing a herd of deer roaming the mountain close to him, said to one of his people : “Go, and bring me for my chariot one of these deer to replace my horse and take with you this halter for him.” Without any misgiving the disciple went on till he reached the deer which waited quietly for him. He chose the animal which was largest and therefore strongest, and, bringing him back, yoked him to the chariot.⁸⁰ The deer thereupon obediently and without effort carried Bishop Declan till he came to Magh Femhin, where, when he reached a house of entertainment, the saint unloosed the stag and bade him to go free as was his nature. Accordingly, at the command of the saintly man and in

uile rin rligiō ceōna tap a air. Ašur an neach a dubnamar tucc an fíad̃ cum Déclain ipé fa hainm dō Dormanach ašur do bennuiš Déclan hé ašur tucc ferann dō ipin rann tuair̃ do na Deirib̃ leth le hEoganaect ašur maiřio a rlioc̃t šur aniu ipin ionad̃ rin.

C. 36. La ele do badi Déclan aš riubal ašur cuirecta mōr maille rir mar fa ŋnač̃ leir, ašur do čuit neach dōib̃ ipin rligiō ašur do bupreoh a lupicca ar dō ašur do connaiřic Déclan rin ašur do šab̃ tpočair̃e do e ašur adubair̃t le nech ele an čor do čengal ŋunach fašad̃ re bār̃ ó roméo a tinnir ašur ateileccin pola. Ašur adubraťťar uile nar řetťatťar tře uatťmaiřečť na čnerōe. Ašur do bi nech ele don čuirectain dār̃ bainm Dalařaoh ašur do cuair̃o šo dāna lāřoir̃ do cum na čnerōe ašur adubair̃t "In ainm Čpiorť ašur Déclain ar bpatřuin bair̃o meiri im liaiř̃ aš in ccoir̃ ro" ašur ar dāřocť adubair̃t rin: ŋiřeo do čengail̃ šo maiř̃ an čor ašur do bennaiz̃ šo maiř̃ i in ainm Dé ħ Déclain hi řiađnuire cāic̃ ašur fa řerri fa cāc̃ do bi ři an uair̃ rin řéin. Ašur accionn tamail̃l bicc do čneraiř̃ an čneđ ašur do bī. řlan. Ašur tuccatar uile molađ do Dia, ašur a dubair̃t Déclan ře Dalařaoh, "Do šellair̃ šo mbeřtea it liaiř̃ aš in ccoir̃ rin in ainm Čpiorť ašur im ainmri ašur tucc Dia dōi beřth řlan rir na briaťraib̃ rin. Ašur ar an adbar̃ rin bair̃o tupa it liaigh deariđčā, ašur bair̃o do clano ašur do řiol it dāiř̃ šo briaťh. Ašur ŋibe do řaočřočad̃ leiřer in ainm De ašur im ainmri act nač řaiře řuač̃ ašaiř̃ na řaint iomaričach im luach leiřir̃ do bēra Dia ašur meiri řurťačť dō." Ašur do coimľionad̃ briaťra Déclain don dpuing̃ rin.

C. 37. La ele do bi Déclan aš riubal ipin rann tuair̃ iřmuis̃ řeřim̃ laim̃ le Siūr̃, ašur tapla dōib̃ duine aša řaiře lenab becc šā břeič̃ dia baiřteoh ašur a dubair̃t Déclan ře na muinnťir̃: "Anair̃ ann ro šo mbairťťineđ an naoriōe útť," (c)

(c) *Recte*, šo mbairťťim̃ &c. The original had ann annro šo mbairťťim̃ annaoriōe útť but the scribe's eye went back to the first ann and, instead of

the presence of all, the stag returned on the same road back (to the mountain). Dormanach is the name of the man aforesaid who brought the stag to Declan and him Declan blessed and gave him a piece of land on the north of Decies close by the Eoghanacht and his posterity live till now in that place.⁸¹

On another occasion, Declan, accompanied, as usual, by a large following, was travelling, when one member of the party fell on the road and broke his shin bone in twain. Declan saw the accident and, pitying the injured man, he directed an individual of the company to bandage the broken limb so that the sufferer might not die through excess of pain and loss of blood. All replied that they could not endure to dress the wound owing to their horror thereof. But there was one of the company, Daluadh by name, who faced the wound boldly and confidently and said: "In the name of Christ and of Declan our patron I shall be surgeon to this foot"; and he said that jestingly. Nevertheless he bandaged the foot carefully and blessed it aright in the name of God and Declan, and in a little while the wound healed and they all gave praise to God. Then Declan said to Daluadh: "You promised to be surgeon to that foot in Christ's name and in mine and God has vouchsafed to heal it at these words: on this account you will be a true physician for ever and your children and your seed after you for ever shall also possess the healing art, and whomsoever they shall practise healing upon in God's name and mine, provided there be no hatred [in their hearts] nor too great covetousness of a physician's fee to him, God and myself shall send relief." This promise of Declan has been fulfilled in the case of that family.

On another occasion, as Declan was travelling in the northern part of Magh Femhin beside the Suir, he met there a man who was carrying a little infant to get it baptised.⁸² Declan said to the people [his *muinntear*, or following]: "Wait here till

writing the letters preceding the second ann, he wrote what preceded the first.

óir do foillriged' dó on Spírae Naom' gur ab do do (*d*) Óia do foigénao ré. Agus aoubairt an tocclach gur nach faibé roirtec' no palann aicce cum anbairetce. Agus aoubairt Declan, "Atá roirtec' faipring' aguinne an tSiúir agus do béra Óia palann dúinn cum na náiden ro óir báo naemta miorbuitec' é." Agus do toccaib' Declan lan a dúirín dúir na talman agus do rinne upnaige ina inntinn cum Dé agus do comarctáigh o comarcta na cpoice cepta hí. Agus do rónaó palann tirim zeal oi agus tuccattar cách uile aza faiccepin rin molaó agus onóir do Óia agus do Declan. Agus do bairtceó an naoríde ainnreim agus tuccaó Cíaran dainm fair. Agus aoubairt Declán: "Oiliró go rpuocnam (*e*) an mac rpuoratalta ro accampa, agus cuipió do denam leiginn in aóir iomcubairt é, cum duine cpaibóis aza mbia an cpeidem go maic óir buo polar deapraigteac' an porta ipin ecclair e." Agus doob í an naoríde rin Cíaran mac Eeachac do cumhdaig iar rpuirbétuagao do mainirtir onorach ar a ndeachairt fein cum nimhe agus maio ele maille rpu; agus do rinne móran do miorbuitib' agus do comarctáib' naomtaéta. Agus ipé ar ainm don mainirtir rin—Tiprut, agus ip ann atá rí ipin leith tíar dona Deirib' in Uib' faithiró ettar Sliaó Crot agus Sliaó Cua agus ip dearpuc-coirdecht Declan hí.

C. 38. La ele tainic bean do mainirtir Déclain agus ni fada ón áitair mar ambioó a connuiríde. Agus do rinne gadaigect an lá rin ipin mainirtir mar do rinne go minic reme, agus ire ní do goir rí .i. habellum, agus do imtigh on mbaille agus rin lé agus tapla uirre luct rlicceó moire agus do rluicc an talam' ina fiaónaire hí agus do teilec rí an tabellum ara huct, agus do ronaó cloc' de go luaé agus do toccbattar luct na rlicceó an cloch agus ruccattar leo hí cum Déclan agus do conairce Declan fein go rpuoratalta gach ní da ndeapnaó ann rin ar in mnaói rin in inneachao na

(*d*) Thus the MS.—i.e. dittography.

(*e*) Probably rpuocnamaé.

I baptise yonder child," for it was revealed by the Holy Ghost to him that he [the babe] should serve God. The attendant replied to him that they had neither a vessel nor salt for the baptism. Declan said : "We have a wide vessel, the Suir, and God will send us salt, for this child is destined to become holy and wonderful [in his works]." Thereupon Declan took up a fistful of earth and, making prayer in his heart to God, he signed the clay with the sign of the cross of redemption. It (the handful of earth) became white, dry salt, and all, on seeing it, gave thanks and honour to God and Declan. The infant was baptised there and the name of Ciaran given him. Declan said : "Bring up my spiritual son carefully and send him, at a fitting age, for education to a holy man who is well instructed in the faith for he will become a shining bright pillar in the Church." And it was this child, Ciaran Mac Eochaidh, who founded in after years a famous monastery (from which he migrated to heaven) and another place (monastery) besides. He worked many miracles and holy signs and this is the name of his monastery Tiprut⁸³ and this is where it is:—in the western part of the Decies in Ui Faithe between Slieve Grot and Slieve Cua⁸⁴ and it is within the bishopric of Declan.

On another day there came a woman to Declan's monastery not far from the city where she dwelt. She committed a theft that day in Declan's monastery as she had often done previously, and this is the thing she stole—a *habellum* ; she departed homewards taking it with her and there met her a group of people on the highway, and the earth, in their presence, swallowed her up, and cast out the tabellum from its bosom and it was quickly turned into a stone which the wayfarers took and brought with them to Declan. Declan himself had in supernatural vision seen all that happened to the woman in punishment of her theft, and the name

ḡadaiḡecta aḡur ar mór do méadaiḡeac ainm Declain ona miorbuiuib rín aḡur do ḡab eccla cáe uile ina fíadónaire aḡur don tsoib amuib de. Aḡur maraib fóir an cloch rín iḡheiliac Decláin ina báile féin in Arimóir Declain aḡur hí ar na ruidiuccaib in ionac ar to innce accuimniuccaib na miorbuiuib rín.

C. 39. Duine fadóirib dar bainm fionntan do bi ḡan cloinn aige dáig ba haimpitt aben aimperr mór do bliadónaib, aḡur tainic féin aḡur aben cum Declain, aḡur do ḡeallpac alimpana iomda dó, aḡur ḡnaḡucchaib óegh oibred, aḡur eirium do ḡuibde aia rón cum cloinne ófáḡail doib oir toba deimhin leoram act ḡo ḡḡuibdeó Declan aia rón ḡo ttiubriaib Dá clann doib. Aḡur aoubairt Declan an rín ar ḡuibde Dé aḡur ar mbennachac na deiri rín: “Tiaḡaib dá báir ttiḡh aḡur do ḡebtaoi clann oḡiotoiacaib Dé.” Aḡur do imḡettair an lananmáin rín maille le ḡairdeachur mór an bennaiḡhte, aḡur ḡeallta ar cloinn dá ttiḡh for ecúlaiuib aḡur anoióce ina diaig rín do éodail fionntan a bfoḡair ainná aḡur do ḡabh rí toirpiceir éuice aḡur pucc diair mac .i. fíacha aḡur doib, aḡur do battair ríac, maille le na ecloinn aḡur le na rliocet, fo éior aḡur fo máncine do Dá aḡur do Declan.

C. 40. Ar na fíor do neoch naomta .i. dáilbe imuib iudair dardeaproc Muman ḡo rabadattair a laite deigionca a bfoccur dó, aoubairt lena deiricioplaib: “A briaite ḡraḡaca iré do bail limpa mo éompanach ríḡraḡach ófiorpuccach ní ar taorcca ina do ḡéb báir .i. Declan.” Ina diaig rín do ḡlúair dáilbe cum a rliḡeó aḡur tainic aingel Dé cum Déclain aḡur do innir dó dáilbe do beit ar rliḡeó da ionnraige. Aḡur do fúraib Declan la briaiteir an aingil ar na deiricioplaib an tegh oullmuḡaib fa comair dáilbe. Aḡur do éúair ino aipiceir dáilbe ḡur an ionac ríe nabairtair Oruim luctraioh. Aḡur tanḡattair le ceite don báile aḡur do báir ḡo ríonórach rir aḡ Declan, aḡur aḡa ríopul aḡur do bí dáilbe ina fíocair ceiteire la óeg in onóir aḡur in ḡairdeachur. Aḡur ina diaig rín do iompó

of Declan was magnified owing to those marvels so that fear took possession of all—those present and those absent. The stone in question remains still in Declan's graveyard in his own town of Ardmore-Declain, where it stands on an elevated place in memory of this miracle..

A rich man named Fintan was childless, for his wife was barren for many years. He himself, with his wife, visited Declan and promised large alms and performance of good works provided he (Declan) would pray that they might have children ; they held it as certain that if Declan but prayed for them God would grant them children. Declan therefore, praying to God and blessing the pair, said : "Proceed to your home and through God's bounty you shall have offspring." The couple returned home, with great joy for the blessing and for the promise of the offspring. The following night, Fintan lay with his wife and she conceived and brought forth twin sons, scil. : Fiacha and Aodh, who, together with their children and descendants were under tribute and service to God and Declan.

When it was made known to a certain holy man, scil. :—Ailbe of Emly Iubar, chief bishop of Munster, that his last days had come, he said to his disciples : "Beloved brethren, I wish, before I die, to visit my very dear fellow worker, scil. :—Declan." After this Ailbe set out on the journey and an angel of God came to Declan notifying him that Ailbe was on his way to visit him. On the angel's notification Declan ordered his disciples to prepare the house for Ailbe's coming. He himself went to meet Ailbe as far as the place which is called Druim Luctraidh.⁸⁵ Thence they came home together and Ailbe, treated with great honour by Declan and his people, stayed fourteen pleasant days. After

an pennadom tar a air arir da catraiz fein go himleac lubair. Agus tainic Declan agus daoine iomroa lair go Druim Luctara do tiotlacao Ailbe. Agus do fupail Ailbe ar Declan iompod da catraiz fein agus do bi a fion as an tair rin nach faicfittir a cele go brat arir ar an raozal ro. Agus as delucchao le cele doib do teilgettar deira treunthoile agus do cenglattar pait agus cumann ettar luct anionao ina noiaiz go brat. Agus do bennais Ailbe catair Declan agus a cliair, agus a popul agus do pinne Declan mar rin doiran. Agus tuccattar pocca a ccomarta graoa agus rioda da cele agus tainiz zach neac aca da catraiz fein iarrin.

C. 41. La naen do gab teine cairlen ruigh na nDeiri .i. Cinaeo, agus do lar go daractach. Agus tarla go raibe Declan as dol dionnraizhe an cairlen le gnouigib eiccin, agus rob oic leir mar do connairc an cairlen ar lapaog agus tucc urcar don bacall aoubnamar leir ar traizeo an muir dionnraize an cairlen agus do euair ri ona pcciatanaib diaoa ar foluamain ipin aer go painicc meodon na larrach agus do much go hopann an laraip uaithe fein do graiaib De, agus tre miorbuiub na baclae agus Declan as a raibhe ri. Agus doob faoa an mile on ionao arar caic Declan an bacall gur an ccairlen agus ar baircin na miorbuiub rin don ruigh .i. do Cinaeo agus do each uile rob iongnao leo he. Agus tuccattar buidochur do Dia agus do Declan ar na aithne doib gur ab e do pinne rin. Agus ni faoa on tSiuir an tionao ina bfuil an cairlen rin .i. don taoib deap di. Agus ip ann atá an tionao arar caic Declan abacall laim gur an at atá ar an Siuir, no ruuth gabur laim gur an mainirtir do pinneattar na hoza naomha ingeana ruigh na nDeiri, .i. Cinaeo, a nonoir do Dia dar ab ainm Maolaca agus ata capn cloch agus cpor annan ionao rin do cuimniughao na miorbuiub rin.

C. 42. Apraile ainper tainic coblac eactrann dionnraize catrae Declan agus are toba rin doib an baile do mitleao

that the aged saint returned home again to his own city, scil. :— to Emly Iubar. Declan came and many of his people, escorting Ailbe, to Druim Luchtradh, and Ailbe bade him return to his own city. The two knew they should not see one another in this world ever again. In taking leave of one another, therefore, they shed plentiful tears of sorrow and they instituted an everlasting compact and league between their successors in that place. Ailbe moreover blessed the city of Declan, his clergy and people and Declan did the same for Ailbe and they kissed one another in token of love and peace and each returned to his own city.

On a certain day the Castle of Cinaedh, King of the Deisi, took fire and it burned violently. It happened however that Declan was proceeding towards the castle on some business and he was grieved to see it burning; he flung towards it the staff to which we have referred in connection with the drying up of the sea, and it (the staff) flew hovering in the air with heavenly wings till it reached the midst of the flame and the fire was immediately extinguished of its own accord through the grace of God and virtue of the staff and of Declan to whom it belonged. The place from which Declan cast the staff was a long mile distant from the castle⁸⁶ and when the king, *i.e.* Cinaedh, and all the others witnessed this miracle they were filled with amazement and gave thanks to God and to Declan when they came to know that it was he who wrought it. Now the place where the castle stands is not far from the Suir, *i.e.* on the south side of it and the place from which Declan cast the staff is beside a ford which is in the Suir or a stream which flows beside the monastery called Mag Laca⁸⁷ which the holy virgins, daughters of the king of Decies, have built in honour of God. There is a pile of stones and a cross in the place to commemorate this miracle.⁸⁸

On another occasion there approached a foreign fleet towards Declan's city and this was their design—to destroy and to plunder

agus do creacat eatar d'áoinib agus ceitrib oir doba daoine do bí inacchar do an creitibh íat. Agus tanngattar móran do luct an baile le deibh (*f*) móir dá innrin do Déclán an coblach rin do beit ag tect dionnrao an baile agus da ráo fupact Dé diairrao in anaghar. Do bí a fíor ag Déclán an nech doba naomta conaige dá deirceplaib féin agus tar attangamar túsar .i. Ultán, agus do fupail air suide Dé do denam in acchar do in coblaigh. Agus do gab trocaire Ultán don pópul Criorraighe agus do cuair Ultán go luath le breicir Decclán in acchar do in coblaigh agus do togaib a laimh clí ina nacchar. Agus ar in laoir rin do fluis an fairrige íat mar facaib lán do luaisge. Agus do tionntóirdeoh na maipnealaig déir a mbáitte hi ceolais móra. Agus ní rada amach o tír an tionat ina bfuilit imbél an éuin agus ar pollur iad ipin bfairrige go haro ó rin anúar agus sac uile Criorraighe do connairc rin do gab gáirdear agus luatgaire iad, agus tuccatar molaó agus gloir do Dia agus do Decclán da bpatrún féin da tainic na miorbuile rin do dénam agus morán do miorbuilib ele maille friu. Agus do bí imperain etar Ultán agus Decclán fán miorbail rin óir ir a leith Decclán do cuireao Ultán iad, agus ir ar Ultán do cuireao Decclán iad. Agus ata mar fepocal ar cuinne in Epinn an tan doclumit periacail no suaract con abraitte riatt:—"Lám clé Ultán ic aghaib." Agus do bí Ultán iniaig bair Decclán ina abb miorbuilech ar móran do mancaib naomta ele.

C. 43. Do cuir an tairderroc naomta glóimmar .i. patracc neach da deirceplaib fein cum Decclán le cumactaib agus le haitne an airderruic. Agus ar nool do ipin pann tear dona Deirib do baideo in abainn ainnein he da mile ó éathair Decclán. Agus ar na élor rin do Decclán pob oic leir agus aubairt:—"Go deimín ar oic im deircepal Dé agus patracc do cuir dom ionnraighe é (abainn im dúthaig féin da baéao) déir Epeann do fíubal do agus gabair mo carpat dam

(*f*) Thus in text but it ought be, deabair.

it of persons and of cattle, because they (the foreigners) were people hostile to the faith. Many members of the community ran with great haste to tell Declan of the fleet which threatened the town and to request him to beg the assistance of God against the invaders. Declan knew the man amongst his own disciples who was holiest and most abounding in grace, scil., Ultan, already mentioned, and him he ordered to pray to God against the fleet. Ultan had pity on the Christian people and he went instantly, at the command of Declan, in front of the fleet and he held his left hand against it, and, on the spot, the sea swallowed them like sacks full of lead, and the drowned sailors were changed into large rocks which stand not far from the mouth of the haven where they are visible (standing) high out of the sea from that time till now. All Christians who witnessed this rejoiced and were glad and they gave great praise and glory to God and to Declan their own patron who caused the working of this miracle and of many other miracles besides. Next there arose a contention between Ultan and Declan concerning this miracle, for Ultan attributed it to Declan and Declan credited it to Ultan; and it has become a proverb since in Ireland when people hear of danger or jeopardy:—"The left hand of Ultan against you (the danger)." Ultan became, after the death of Declan, a miracle-working abbot of many other holy monks.⁸⁹

The holy and glorious archbishop, *i.e.* Patrick, sent one of his own followers to Declan with power and authority (delegation) from the archbishop. And proceeding through the southern part of Decies he was drowned in a river⁹⁰ there, two miles from the city of Declan. When Declan heard this he was grieved and he said: "Indeed it grieves me that a servant of God and of Patrick who sent him to visit me, having travelled all over Ireland, should be drowned in a river of my own territory. Get my chariot for me

go luath go n'oechainn tpechain a tairpe ionnup go cclumeo
 p'atp'atc deitite asur toirri do beit asam fa b'ar a deirceipail." Asur do t'occbat' poim' Declan an corp as d'aoimibh ele do bi
 accompoccar t'o. Asur do cuireo in eletrom e t'a b'reit cum
 Clárain t'a d'onacal asur tapla do Declan iátt ipin p'icciro.
 Asur do fupail an corp do t'urnam' go lap. Asur do ba t'oigh
 leoraim' gur abe a oir' m'ar' t'oob áil leir do m'ar'a. Asur do
 chuidio m'ar a m'ar'ib' an t'eilectrom asur do t'occarb' an b'iat do
 bi ar acchait' asur do connait' t'eimlig'et' m'ignétech í m'ar b'io
 aig'et' na n'aoime b'aitter. Asur do pinne upnait'et' ant' pin
 cum t'e asur do t'oirt' t'era asur ní c'ual' éntuine ni t'a
 n'oubairt. Asur a t'ubairt ina t'iaig' pin:—"In ainm na
 Trinoite, in ainm an Athar asur an Meic asur an Spiorait
 Naom' t'a n'iom'c'upimpe cuing' crabad' eirigh cuccainn oir' do
 airt' Dia do beata t'ampa." Asur do eirigh go luath leir an
 nguth pin asur do bennait' do t'eclán asur do cá' uile. Asur
 do g'ab' Declan é maille le honóir asur a t'eirceipuil. Asur
 do bí pé ann pin gan beit' plan (g) act m'ar t'uine ar n'éirge a
 heplainte no go t'tainic pé an t'iaig' á'ele cum plainte. Asur
 do chúaid' le t'eclán asur do bí ainm' ina f'ocair asur do
 f'ar g'air'oechar m'or' icc'at'air t'eclain t'ona m'iorb'uile pin
 asur do lechnait' a ainm asur a clú f'ona c'riocait' accoit'cinne.
 Asur do bé ainm an t'eirceipail pin p'atp'atc, b'ailin. Asur do
 iompó c'uirce maille le g'air'oechar m'or' asur po innir t'o
 t'eclán t'ia airt'béousat' asur do innir do m'orian ele n'ar'bé.
 Asur ar c'cloirtin na m'iorb'uile pin do p'atp'atc hi f'f'iaonair'e
 m'orian do t'aoimib' tucc g'ar'ar asur mola' do t'ia asur do
 m'eá'taig' ainm t'eclain.

C. 44. An t'iaigh na m'iorb'uile n'eim'gnat'ac'a pin do t'énam
 do t'eclán t'oob áil linto c'rioc do cur ar ar comp'at'a. Asur na

that I may go in haste to see his corpse, so that Patrick may come to hear of the worry and the grief I have undergone because of his disciple's death." The body had been recovered before the arrival of Declan by others who were close at hand and it had been placed on a bier to be carried to Ciaran⁹¹ for interment. Declan however met them on the way, when he ordered the body to be laid down on the ground. They supposed he was about to recite the Office for the Dead. He (Declan) advanced to the place where the bier was and lifted the sheet covering the face. It (the face) looked dark and deformed as is usual in the case of the drowned. He prayed to God and shed tears, but no one heard aught of what he said. After this he commanded :—"In the name of the Trinity, in the name of the Father and of the Son and of the Holy Ghost whose religious yoke I bear myself, arise to us for God has given your life to me." He (the dead man) rose up immediately at the command and he greeted Declan and all the others. Whereupon Declan and his disciples received him with honour. At first he was not completely cured but (was) like one convalescent until (complete) health returned to him by degrees again. He however accompanied Declan and remained some time with him and there was much rejoicing in Declan's city on account of the miracle and his (Declan's) name and fame extended over the country generally. This disciple of Patrick was named Ballin ; he returned with great joy and he told him (Patrick) that Declan had raised him from the dead. To many others likewise he related what had happened to him. Patrick, in presence of many persons, hearing of the miracle gave glory and thanks to God and the name of Declan was magnified.

With this extraordinary miracle wrought by Declan we wish to conclude our discourse. The number of miracles he wrought,

miorbuite iomda do iunne ré nach reiuobtar annro do tuiccrin agus daicne ar an méirt do reiuobamair oib. Agus tob aile linn fóir a fóir do beic agus zup rlanuig ré daoine eprlana agus zup foillrig ré rúile daoine noll, agus zup glan daoine ó tubhria agus zo tucc riubal do bacachuib agus zo fpuair eirteect do bódhriuib agus moran decramlaect tinnir in ionaduib iomda ele ar fuo Eriinn do rlanucchaod ag nach reiuobtar annro iact lena fpaod, agus ar a lionmaireect le na reiuobaod deccla zo maó emhilt le luét a legta no a neirteecta moran do labairt daon pearpaim anáin. Agus ar an aóbar rin leiccpem toiramin iact.

C. 45. Agus ar na tuiccrin do Déclan zup bó zepi alaité deigioncha uadā agus zo riabattar anzar do tuccré a óalta réin da ionnruige .i. Macias ar an mainirtir ata ran taoib toir dona Deiribh ar éomair fpar-nghailian ionnur zo nhabaod re Coirp Cuiort agus a fuil agus Sacramainti na heccleaire ara lamuib in uair a báir. Agus do foillrig re la a báir da deirpialuib agus do fupail a bjeit da catraig fein oir ni hinnte do bí an tanrin act i rella becc onorach do ordaig re do denaín dó, etar an enoc re nabairtar Ártomoi Déclain agus an mair in ionad éumang ar bpuac na fairrige agus ar laim rir zadar an rputan glan folur on enocán anuar éum an mára agus atáto cpoinn agus bileoda aga timceallaod re nabairtar Dipeart Declain. Agus ar becc an mile uadā zo nuicce an caoir. Agus ire aóbar par znataig Déclan beic ann do teichead o trioblóito agus o conzair, ionnur zo fpetpaod ré beith ag legad agus acc upnaisge agus ag triédenar ann, agus nri buipara do beith annrin fein zep buáigne e ar iomat a deirpial agus a boét agus a oilitne e agus a ceitirne do bíoh ina daig. Agus do bí re deigemig búir trocairead, agus ar an aóbar rin aóbar ona rennoaoinib zo mbéitir

but which are not written here, you are to judge and gather from what we have written. And we wish moreover that you would understand that he healed the infirm, that he gave sight to the eyes of the blind, cleansed lepers, and gave "their walk" to cripples; that he obtained hearing for the deaf, and that he healed many and various diseases in many different places throughout Ireland—(things) which are not written here because of their length and because they are so numerous to record, for fear it should tire readers to hear so much said of one particular person. On that account we shall pass them by.

When Declan realised that his last days were at hand and that the time remaining to him was very short he summoned to him his own spiritual son, scil., MacLiag (residing) in the monastery which is on the eastern side of the Decies close to the Leinstermen⁹² in order that, at the hour of death, he might receive the Body and Blood of Christ and the Sacraments of the Church from his hands. Thereupon he foretold to his disciples the day of his death and he commanded them to bring him to his own city, for it was not there he dwelt at the time but in a small venerable cell which he had ordered to be built for him between the hill called Ardmore Declain and the ocean—in a narrow place at the brink of the sea by which there flows down from the hill above a small shining stream about which are trees and bushes all around, and it is called Disert Declain.⁹³ Thence to the city it is a short mile and the reason why Declan used go there was to avoid turmoil and noise so that he might be able to read and pray and fast there.⁹⁴ Indeed it was not easy for him to stay even there because of the multitude of disciples and paupers and pilgrims and beggars⁹⁵ who followed him thither. Declan was however generous and very sympathetic and on that account it is recorded by tradition that a great following (of poor, &c.), generally accompanied him

rlúas mor do gñath i ccoimítect 'Declain agus do ba mo ionmáin leir an pealla becc ar an aóbar rin adubhramar agus aittreabait daoine iomda crabaíó ann do gñath. (*h*)

C. 46. Iar mbeit do Declan earlan agus anbfann ina bhríogais do leit a cúirp agus rlan ó doctur agus ó crieoem agus o gñab De tainic da átraias fein ar ccrunniucchaó a pópail agus a deircepal agus a cleirec ina timicell. Agus de fennmoir doib aittenta Dé. Agus do teccairce doib a mbeta do ábaré ar go maic anóiais a báir fein agus beit umhal dona huactaránaib agus a loicec fein do lenmain mar ar mó do feorattáir agus ácátair do coiméat i rtaio agus iymašail crabaíó. Agus ar neirteet an éomráio rin do cach do cúir orra go mor a fir do beit aca go iab tuit adubairt rium rin go maibe a fíor aicce gur gerr in aimpler go nachaó ré cum nime uatha fein. Agus do cúir polar orra o briaclaiib cennra agus tuccaó cúicce ann rin an nech naomta adubhramar .i. Macias a adubairt fein agus do gñab ré Corp Criorc agus a fíul agus Saeraimint na heccclaire da láim etar a naomáib agus a deirceplaiib agus do bennuig a pópul agus a reibóntaíde agus a deiblein agus do pócc íatc a ccomárta gñabá agus ríóda. Agus mar rin ar rccrior iomáigeó agus eodarbta na na miodal agus ar hiompóth morain do póirleibh cum crieoim agus ar noroucchaó mainirtreach agus óro na heccclari in ionatobais ecrámlaiib agus ar ccaiteim a aimplire go conais agus go naomta do cuait an tcepcop glóimmar rin .i. Declan, leir na haingliib go flaitemnar glóimmar ipin náomáó Kí (*i*) do mí Augurt agus do naomáó a corp agus do honó-raigeaó o aiffrionnais agus o éanntairect le naomáib agus le popal na nDéiri agus le na mancaib agus lena deirceplaiib fein ar ttiomairceain cúicce ar gach airt in aimplir ábair.

(*h*) The corresponding chapter in the Latin Life ends thus "Ipse enim largus, ualde pius et clemens erat et inde fertur nobis ab antiquis ejis discipulis quia magnus exercitus in comitatu ipsius consuete fuerat. Et predictam suam cellulam

and that moreover the little cell was very dear to him for the reason we have given, and many devout people have made it their practice to dwell therein.

When Declan fell ill and became weak in body, but still strong in hope and faith and love of God, he returned to his own city—his people and disciples and clergy surrounding him. He discoursed to them on the commands of God and he enjoined on them to live holily after his death, to be submissive to authority and to follow as closely as possible the way he had marked out and to preserve his city in a state of piety and under religious rule. And when they had all heard the discourse it grieved them greatly to perceive, from what he had said, he realised that in a short time he would go away to heaven from them. But they were consoled by his gentle words and then there came to him the holy man, to wit, MacLiag, at his own request, already referred to. He [Declan] received the Body and Blood of Christ and the Sacraments of the Church from his [MacLiag's] hand—surrounded by holy men and his disciples, and he blessed his people and his dependents and his poor, and he kissed them in token of love and peace. Thus, having banished images and the sacrifices to idols, having converted multitudes to the true faith, having established monasteries and ecclesiastical orders in various places, having spent his whole life profitably and holily, this glorious bishop went with the angels to heaven on the ninth day of the Kalends of August and his body was blessed and honoured with Masses and chanting by holy men and by the people of the Decies and by his own monks and disciples collected from every quarter at

multum diligebat in qua poterat saltem breui tempore theoricæ Deo uaccare, et uiri religiosi semper in ipso loco habitant."

(i) *i.e.* Kalends.

Agus do haúlaiodó go honoraí e ina catraigh fein in aipó
 Declain ipin tumba do comharthaí re fein o fupailen an aingil
 neoch do ní miorbuite agus comharthaí naomta orin anáar
 agus do cuair in áentaí an átar agus an Meic agus an
 Spairt Naomh in pceula pceulorum, Amen. Fíniú.

An bpráirí boct Michel O Cleirgí ro rchuid an betaro
 Déclain icCaireal an ceirpeáit ar leabhar Eochada Uí
 Ipearnáin. Doir Cmuort an tráit do rchuidáí an reirleabhar rin
 Eochada 1582. Agus ro aitrchuidáir anora an betha cettna
 i cconueint na mbpráirí ag Órobhaoir doir an tigeirna an
 tairá, 27 Febrú 1629.

the time of his death. He was buried with honour in his own city—in Declan's High-Place—in the tomb⁹⁶ which by direction of an angel he had himself indicated—which moreover has wrought wonders and holy signs from that time to now. He departed to the Unity of the Father and the Son and the Holy Ghost in *Saecula Saeculorum ; Amen.* FINIS.

The poor brother, Michael O'Clery originally copied this life of Declan in Cashel, from the book of Eochy O'Heiternan. The date, A.D., at which that ancient book of Eochy was written is 1582. And the same life has now been re-written in the Convent of the Friars at Druiske, the date, A.D., 27th February, 1629.

beata mochuta.



Glomorpur Episcopus Carthagur qui uirgo uocatur Mochuta de gente Ciarruige Luacra de nepotibus Feargura mic Rois.

An tearbog glóimhar re nabartar accoiteinne Mocta ar de Ciarruige Luacra acineol, go runnaoac do rlioet Feargura mic Rois, asa raib riige nlla no go tuis ré féin attionrgha mná i go cenn bliadna asur ní bfuair an muigan ar tteet na bliadna. Asur atá a rlioet a prouinrib eadamlá na héireann. Asur do tuit ré ointleact Oilioila Rígh Connaet acionair éada uim a mnaoi .i. Meaob ingion Eochada feirliis. Fingén mac Shaoi do Ciarruige Luacra aair mōchuta, 7 ar i fá mātair do Meaob ingion Fingín do Corca Duibhne accomarpanaet an tprōta ré nabartar Leamhuin ran rann triar oéirinn. Do foillris, umorro, an taingiol do Comgoll Naomta go ngeinribe Moctuta ní ar túrta iná do geineat é. Asur aoubairt: “Geinrigear mac ran rann ntriar oéirinn asur buō Carac a ainm bairtíge asur grádeocar é ó Dia 7 ó daoimib aneam 7 attalam, asur tiucraib ré cūgatra 7 togaróis dul cum na Rōma 7 ná leis ri rin do, óir do aitin do tigearna oit é, aet bioō re bliadain iomlán maille mot.” Asur do bí amlaib. Do tarngairiad fōr Moctuta ón aingeal do Ūreanuinn 7 aoubairt: “Tiucraib cuḡad bráair miorbúilleac, cobartur leat cine féin abur 7 eall; 7 pomrigear Ciarruige eadraib; 7 buō Carac a ainm; 7 ar iomda dona daomib búr forbráilteac poime; 7 ar iomda dona cineaduib beápar cum nime; 7 arí céad caair biar aige—Ratten; 7 aré ionnaō abfuil Raiten ameadon éireann ran mīde, ran talam re nabartar fir-Ceall; 7 buō onóirec an

LIFE OF ST. MOCHUDA.

THE renowned bishop, Carthach, commonly called Mochuda,¹ was of the territory of Ciarraighe Luachra² and of the race of Fergus MacRoigh.³

The illustrious bishop, who is generally known as Mochuda, was of the Ciarraighe Luachra ; to be exact—he was of the line of Fergus Mac Roigh, who held the kingship of Ulster, till the time that he gave the kingship to a woman for a year and did not get it back when the year was over.⁴ His descendants are now to be found throughout various provinces of Ireland. He fell himself, through the treachery of Oilíoll, king of Connaght, and the latter's jealousy of his wife, Meadhbh, daughter of Eochaid Feidhleach.⁵ Finghen Mac Gnaoi of Ciarraighe Luachra was father of Mochuda, and his mother was Mead, daughter of Finghin, of Corca Duibhne, in the vicinity of the stream called Laune⁶ in the western part of Ireland. The forthcoming birth of Mochuda was revealed to St. Comhghall⁷ by an angel, announcing—"There will be conceived a child in the western part of Erin, and Carthach will be his baptismal name and he will be beloved of God and men—in heaven and on earth. He will come to you seeking direction as to a proposed pilgrimage to Rome—but you must not permit the journey for the Lord has assigned him to you ; but let him remain with you a whole year." All this came to pass, as foretold. In similar manner the future Mochuda was foretold to St. Brendan⁸ by an angel who declared : "There will come to you a wonder-working brother who will be the patron of you and your kindred for ever ; the region of Ciarraighe will be divided between you and him, and Carthach will be his name ; to multitudes his advent will be cause for joy and he will gain multitudes for heaven. His first city will be Raithen⁹ in the region of Fircheall,¹⁰ territory of Meath and central plain of Ireland ; this

ceall rin, 7 buđ onđipeč 7 buđ deallmaigčeač an toara eačair 7 an čeał viar aige .i. lior-mór ađđ mbiađ tiđeapnar ađur ppiropiopltačt mór.”

La éigin to bi cōm̃tionól mór to m̃naiđ 7 tpeapaiđ a cčiarúige 7 to connapcađar uile caor čeineađ ađ tuitim to nim̃ ađcenn m̃áčar Močutla ar mbeit to torpac air 7 to chuaiđ ar nem̃niđ ní ar túrđa ioná to pinne rí určóto to đuine ar bič. Ađur toob ionđna le đác ñduine rin ađ nác p̃aiđ ađior cpeađ to poiłlriđeađ t̃ričte. Ađur ađe ñiđ to tuiđeađ t̃piđ rin, đurab iao đr̃ápa an Spiopaiđ Naom̃ča t̃áinđ ar cuairt cum na hinđine 7 cum na đeine naom̃ča rin.

Ađur ba đuine cūm̃ačtač p̃aiđbir ačair Močutla ađa p̃ađađar oá čairleán m̃aičte .i. čairleán toon taoib čear to đ̃iab-mir 7 čairleán eile a cčom̃fođur na hađann pé nađarčar Mainđ 7 anñra čairleán rin to ruđađ é, ađur to bennaiđeađ an oá čairleán rin uađa ar ron đurab a cčairleán oiođ to ruđađ é, 7 đurab ran čairleán eile to đ̃ab a m̃áčair ina b̃ioim̃n é, 7 ađeirčear nác p̃eđuim̃ topočđoime maiłpioča aitreab̃ađ acceaččar oiođ. Ruđađ iai rin Čarčac cum baiptiđe 7 tapla toon p̃eđuim̃nac to chuaiđ leiř neac naom̃ča oář b̃ainm̃ doođñ, 7 to đ̃iurdeađ é đo mbairčeađ pé an naoiđeap. Ađur toob p̃ađa uirđe on ionnađ rin; to m̃oiđ t̃r̃áč tobar aluim̃n tođib ann rin ađur to baipteađ an naoiđeap ar, 7 maiřionn an tobar rin p̃ór. Ađur ađe alim̃ tuđađ air Čarčac mar to čan an tainđiol ađa čarņđaire mar ađuib̃am̃ar, đ̃iurdeā ir Močutla to đairč̃i đe ar ron đurab é to đ̃oiřeđ am̃aiđirč̃ir đe ar m̃eāto ađr̃áđa 7 đ̃eiriđe uim̃i; ađur ar t̃earc ađa p̃aiđ a p̃ior aiteap̃nac Močutla to beič oáim̃n air, 7 ar oilear Močutla no Čarčac to rđ̃iřođ air. Ađuib̃airč̃ doođđan ađ oéanam̃ p̃áiđeop̃ečta; “An mac po to baipt̃er, ar pé, buđ deallmaigčeač 7 buđ rođr̃áđac to oia 7 to ođoim̃ib é,” 7 buđ p̃ior rin, oir to bi pé rđ̃iam̃ac deađm̃aireac mar oáičbi, 7 to bi r̃p̃iantac ar na tořicm̃iannaiđ mar oáim̃iel ađur to bi ceanñra caenb̃ar̃nac

will become a place revered of men, and revered and famous will be his second city and church, scil.:—Lismore, which shall possess lordship and great pre-eminence.”

One day when there was a large meeting of people at a certain place in Kerry, the men and women who were present saw descending a fiery globe, which rested on the head of Mochuda's mother,¹¹ at that time pregnant of the future saint. The ball of fire did no one any injury but disappeared before it touched her. All those who beheld this marvel wondered thereat and speculated what it could portend. This is what it did mean:—that the graces of the Holy Spirit had visited this woman and her holy child unborn.

Mochuda's father was a rich and powerful chieftain owning two strong lioses—one, on the south side of Slieve Mish,¹² and the other, in which Mochuda first saw the light, beside the River Maing.¹³ Both places were blessed for sake of the Saint, who was conceived in one of them and born in the other; it is even said that no evil disposed or vicious person can live in either. Carthage in due course was sent to be baptised, and, on the way, the servant who bore the infant, meeting a saintly man named Aodhgan, asked him to perform the ceremony. There was however no water in the place, but a beautiful well, which burst forth for the occasion and still remains, yielded a supply. With the water of this well the infant was baptised and Carthach, as the angel had foretold, was the name given him. Nevertheless *Mochuda* is the name by which he was commonly known, because he was so called, through affection and regard, by his master (St. Carthach Senior). Many scarcely know that he has any other name than Mochuda and it is lawful to write either Mochuda or Carthach. Speaking prophetically Aodhgan said of him:—“This child whom I have baptised will become famous and he will be beloved by God and men.” That prophecy has been fulfilled, for Mochuda was graceful of figure and handsome of features as David, he was master of his passions as Daniel, and mild and gentle like Moses.

mar Mhoire. Agus níor bhanórac agha achair na agha máchair é ar rón naé doncaigeaó ré dá nintinn ioláogalta rin 7 ag cóimléonao bmarca Dáitbí aubairt:—Pater meus et mater mea derliquerunt me, Dominus autem assumpsit me, .i. do fágaib machair 7 mo máchair me 7 do gaib an tigeapna cuige me 7 mar do cóiméao Daibí caora a achair ar mar rin do cóiméao Moctua muca a achair péin iona mácanthaoct aghocair dothaireaó eile na muc.

Lá dá raib Moctua 7 na mucag eile ag coiméao amuc anghar na habann re nabaircar Mainn, agus do cuatair ré go raib Rígh Ciarpúige Luacra accomfogur do ran caiplean dá ngeiréi ácaó-toi, 7 do chuair ar cuairt cuige 7 fuair gára 7 onóir uair. Agus aré do b ainm do, Maolcuile, agus aubairt an Rígh gur teact maille gur na muicéib eile gaé laoi 7 go ttiubraó onór ara rón rin, 7 gur mian leir afaicrin go minic. Oróce dá ttáinic Moctua mar a raib an Rígh 7 do ruig ina fiahnair, 7 do bí an Rígh an cómfaio rin agha féacuin ionnur gur himtheargaó ó na mnaoi é .i. le Dano, ingean Maolthuinn mic Aoða Deannain Rígh Muimhan, agus aubairt cioó uime ambí ag rírféacuin an leinb rin gaé noitce, “Ábean,” ar ré, “dá bpicéara an níó do éimri ní féacra ar uime aet air, óir do éim ioó ionganntaé oróda a ttimpceall amuinigil mascair, 7 colamuin téintige ó na ceann ruar go neam, 7 óo connarc na comaircaó rin de do gádaí é go móir.” Aubairt an ríoghan, “Súigeaó ré abur láim muot,” 7 do rinn amlaíó. Agus uairiona do teigeaó le na mucaib ró na coilltib, 7 uair eile do ahaó aghocair an Rígh ina bailltib re.

Lá dá raib Moctua ag coiméao a muc coir na habann aubramar, 7 do cuatair ré an tearbog ag gabáil cair 7 aclaíus ina focair 7 iao ag gabáil aralm, 7 ar na sclor doiran do taóall an Spiorao Naomta ina énoitce 7 do fáguib amuca 7 do lean na claíus gur an mainirtir ré nabaircar Tuaim, agus ar ruige don earbog 7 dá muinntir cum accoda, do ruig

His parents however despised him because he valued not earthly vanities and in his regard were verified the words of David :—"For my father and my mother have left me and the Lord hath taken me up" (Ps. xxvi., 10). Like David too—who kept the sheep of his father—Mochuda, with other youths, herded his father's swine in his boyhood.

On a certain day as Mochuda, with his companion swineherds and their charges, was in the vicinity of the River Maing, he heard that the king of Ciarraighe Luachra was at his residence called Achadh-di;¹⁴ he waited on the king by whom he was kindly and politely received. The king, whose name was Maoltuile and who wished to see Mochuda frequently, invited the youth to come every day to the royal lios and to bring with him his companions, who would be made welcome for his sake. One evening as Mochuda sate in the king's presence Maoltuile gazed so long and so intently at the youth that the queen (Dand, daughter of Maolduin Mac Aodha Beannan, king of Munster) reproved her husband asking why he stared every evening at the boy. "O wife," answered the king, "if you but saw what I see, you would never gaze at anything else, for I behold a wondrous golden chain about his neck and a column of fire reaching from his head to the heavens, and since I first beheld these marvels my affection for the boy has largely increased." "Then," said the queen, "let him sit there beside you." Thenceforth the youth sate as suggested. Sometimes Mochuda herded the swine in the woods and at other times he remained with the king in his court.

One day as Mochuda was keeping his herd as usual beside the river already alluded to, he heard the bishop and his clerics pass by, chanting psalms as they went along. The Spirit of God touched the boy's heart and leaving his pigs Mochuda followed the procession as far as the monastery called Tuaim¹⁵ [into which the clerics entered]. And as the bishop and his household sate

Močutda amuič ar ršāt na huppan šan řior don earbos nā ōo neac eile dā řaiš řan tiš. Ašur do šab eagla an Riš .i. Maoltuile, ar na řaicřin do nāc tāiniš Močutda an oioče řin, ōiri nioři tuiš cřéao tuš řin. Ašur do cuiř řé teačta aip řuaito na tīře dā iariřaitō, 7 řuair neac ōioš é na řuiše ar ršāt na huppan aš an tiš řaiš an tearbos 7 tuš leiř é. Ašur ōřiařřiš an Ri ōe: “A meic cřéao uim ar řanaip amuiš mar řiuō.” Adušairt Močutda: “A čišeapna,” ar řé, “ar uimi do anar—šřāō tušar don leišeann ōiaōa do cuala aš an earbos 7 ašā čléřieačaiš ašā čanaō, 7 nī čuala řiām nio buō binne liom nā é, 7 do šaōařřao ašā řāō ar řuo na řliše řiompā, nō šo řanšaoar an teaš 7 ann řin řé ōul do coōla ōōiš, 7 do bi řōř an tearbos ina aonar ašřao don oioče aš řāō an leišinn řin tar éiř čaič, 7 do buō řearř leamřa, a čišeapna, šo mbeinn řém aš řošluim.” Ōo čuala an Riš na břiačřa řin cuiř neac šo luat mar řaiš an tearbos 7 adušairt řiř teačt cuiše.

Iar řin trāč do hullmūišeao řuipear onōřieac aš ačair Močutda don Riš, do Maoltuile, 7 ar mbeio bo čac aš čaičiom an truipeiri, do šoir an Riš Močutda ina řiašņaire, 7 adušairt řiř:—“Šab čūšat an ršiat, 7 an člaiřeām 7 an šai 7 na hēaoūiše řiošōa řo, 7 bi ao řiořie ō řin amač 7 bi ašamřa amail do bi tačair řiořat.” Do ōiuit Močutda řin. Adušairt an Riš, “Cřéao eile an nio ar ail leat šo tčugainņe ōuit é.” Adušairt Močutda, “Nī hāil liom aoim-nio do neitiš an ōořain řo, ačt do buō maič leam an nio ao čuala aš na čléřieačaiš ōā čantainņ do beit ašam ašur a řošluim ōām.” Ašur do tuiš an Riš šřāřa an Špioraito Ŋaoim ann. Ašur do šeall do an nio do iarř. Tāiniš iar řin an tearbos adušamāř aip na šairm ōn Riš .i. Čāřčac earbos, 7 ōaičřin an Riš Močutda ōe 7 adušairt řiř leišeann ašur ršřibiņn ōřošluim ōo. Ašur do šab an tearbos é, maille řé lūtšāiř mōiri, ōiri do aičřin šo řaiš řé lān do řač an Špioraito Ŋaoim. Ašur do bi mar řin řō řořceaoal 7 řō mūnaō an earbois no šur šab šřāōa řašairt uaoā.

down to eat, Mochuda, unknown to them, concealed himself—sitting in the shadow of the doorway.¹⁶ Meanwhile the king, Maoltuile, was troubled about the boy, noticing his absence [from the homestead at Achaddi,] that evening and not knowing the cause thereof. He immediately sent messengers to seek the youth throughout the country, and one of these found him sitting, as indicated, in the shadow of the doorway of the bishop's house. The messenger took Mochuda with him back to the king. The latter questioned him :—"My child, why have you stayed away in this manner." Mochuda replied, "Sire, this is why I have stayed away—through attraction of the holy chant of the bishop and clergy; I have never heard anything so beautiful as this; the clerics sang as they went along the whole way before me; they sang until they arrived at their house, and thenceforth they sang till they went to sleep. The bishop however remained by himself far into the night praying by himself when the others had retired. And I wish, O king, that I might learn [their psalms and ritual]." Hearing this the king at once sent a message to the bishop requesting the latter to come to him.

About this time Mochuda's father gave a feast in the king's honour and as the company were at supper the king calling Mochuda before him offered him a shield, sword, javelin, and princely robe, saying : "Take these and be henceforth a knight to me as your father has been." But Mochuda declined the offer. "What is it," asked the king, "that you will accept, so that [whatever it be] I may give it to you"? Mochuda answered :—"I do not long for anything of earth—only that I be allowed to learn the psalms of the clerics which I heard them sing." In this answer the king discerned the working of divine grace, whereupon he promised the youth the favour he asked for. Shortly afterwards the bishop, Carthach, whom we have mentioned as sent for by the king, arrived, and to him the latter entrusted Mochuda to be instructed in reading and writing. With great joy the bishop undertook his charge for he saw that his pupil was marked by grace, and under the bishop's guidance and tutelage Mochuda remained till his promotion to the priesthood.

Do b' Moctha rgotha'muil go mó mór ionnup sur ghrátheatar X nóga XX é aláitib eaxamla a naimirir anóige an ghráth corpartha ionnup nár bfeirir leó cceilt an ghráth rin. Agus do ghráth Moctha aia rin ionnup go cclaoclaigti an ghráth corpartha rin anghráth rrioraodáilte. Agus do rinneadh amlaib tré ghráthe Moctha ionnup go maithar ina hógaib naomta go nvearthaó relli 7 máinirtreaca leó atá ar na rúigioseadh anois abporrairte Moctha, 7 tugadh na hóga rin iad féin 7 a mainirtreaca ro bfeit 7 ró cumáctail Moctha.

Táinig Fionntain mac Carthain le mac dá bairte cum an earbois, cum Carthais. Doubhairt an tearbog rir, "Tabhair do mac dá bairte don trasairt ós rin laim muot dá nveartha ragaite anuis," agus do rinneadh amlaib. Agus oirfear Moctha ca hainm do bairtair aia. Doubhairt a áthair, Fothar an tabhairt aia. Agus ar mbairte an leinb do Moctha do rin tarraighre do. Agus do ghlac alám 7 doubhairt:—"Duó cróda an lám ro, geblair braithe 7 neart rleacta Tóina, (agus ar ann atá an cineadh rin amearthon Ciarráige .i. ó Siab luáera go muir), 7 bairt ríge aia éloinn na óeais go brait muna nvearthaio mo míreirir: agus dá nvearthaio míreir mo comarba a nóiais maimirre maithar a ríge 7 atcigeirnar uacta." Agus do rioraó an fáirtime rin.

Lá éigin do chuair Moctha 7 aithgirtir Carthac earbog mar aiaib an tigeirna doubhairt .i. Maolcuile. Agus ar ann fuairteadh é ir an ionnath ne nabairtair feorainn, lám ré Tráigti 7 ar ón ionnath rin ainmnígtear taoirige 7 tigneirneó Ciarráige. Doubhairt an tearbog Carthac:—"As ro, a tigeirna, an mac tugair daimra; ar maié léigior 7 ar maié doirin a fogluim ir an rgiortúir óiaó 7 do ghab ré ghráth ragaite uaimre 7 ar follur ghráth a móran do cinéalaib." Doubhairt an tigeirna:—"Créad ar áil leatra ar rin do fáochar"? "Dob áil liom tura doo tabhairt féin 7 do tabhairt do éloinne go brait don trasairt ós ro ar óglac do

Mochuda was very handsome of features with the result that at different times during his youth maidens to the number of thirty were so enamoured of him that they could not conceal their feeling. But Mochuda prayed for them, and obtained for them by his prayers that their carnal love should be turned into a spiritual. They afterwards became consecrated religious and within what to-day is his parish he built them cells and monasteries which the holy virgins placed under his protection and jurisdiction.

Finntan MacCartan, bringing with him an infant for baptism came to Bishop Carthach.¹⁷ The latter said to him:—"Let the young priest there who was ordained to-day baptise the child." Whereupon Finntan handed the infant to the young priest. Mochuda enquired the name he was to impose, and the father answered—Fodhran. Having administered baptism Mochuda taking the infant's hand prophesied concerning the babe—"This hand will be strong in battle and will win hostages and submission of the Clan Torna whose country lies in mid-Kerry from Sliabh Luachra¹⁸ to the sea. From his seed, moreover, will spring kings to the end of time, unless indeed they refuse me due allegiance, and if, at any time, they incur displeasure of my successors their kingship and dominion will come to an end." This prophecy has been fulfilled.

Sometime afterwards Mochuda with his master, Carthach, visited King Maoiltuille, whom they found at a place called Feorainn, near Tralee, from which the lords and kings of Kerry take their name.¹⁹ Said Bishop Carthach:—"Here, Sire, is the youth you gave me to train; he is a good scholar and he has studied the holy writings with much success. I have ordained him a priest and (his) grace is manifest in many ways." "What recompense do you desire for your labour?" asked the king. "Only," replied Carthach, "that you would place yourself and your posterity under the spiritual jurisdiction of this young priest, the servant of God." The

“Ōia.” “Ōo bī an Rīš aša cup rin ar cāirtoe 7 an fōirbēčēta Močutā ōo pēin doir. Ašur mar ōo cōnnairc an tearbog rin ōo člaoin ē pēin 7 ōo leiz a šlūine faoi ā briačōnaire Močutā 7 ā ōuḃairt:—“Taḃroim me pēin 7 mo pōrpairte 7 mo m̃ainirtir ōo Ōia ašur ōuit ā m̃eic nō zo tciš an brāit̃.” Ōo cōnnairc an Rīš rin ōo leiz ē pēin fo cōraib Močutā 7 tuz ā anam 7 ā cōrp 7 ā člann na ḃeais zo pīorparōe ōo Ōia 7 ōo Močutā. Ašur ōo palcairi Močutā air muinel an Rīš 7 ōo bī aša čōmur ōā čroiš. Aḃuḃairt neč ōo m̃uinntir an Rīš zo tarcurneč šruama ie Močutā “Ar ōiomarach ōuit beit̃ aš palcrač ar muinēl an Rīš, 7 bīō ḃ ā pīor ašao šurab onōrac an cōrp rin ara palcrač.” Ar na člor rin ōo Močutā ōo leiz an Rīš uačā 7 aḃuḃairt:—“An muinēal fo air ar palcrair nī ōit̃čean-paišer zo brāč ē, ašur an cōrp ōo čōmaircar ōom čroišēib nī crēāčtnočar ē, ašūr muna ccrōnaiščēara mē nī beirō nīō ā n-uirparḃarō ōo pēin nā ḃā p̃liočt zo brāč.” Ašur ōuḃairt m̃ir an neāč ūō ōo p̃breas ōo ē:—“ḃiarō tura 7 ōo pīol ōerōil čoirōče ōer̃ na cineāčā.” Ašur ōo ḃeannaiš an Rīš 7 ōo zeall nem̃ 7 talam̃ ōo ašur aḃuḃairt m̃ir “Šibe ōoō t̃riol ōo ḃēanač āinoliše air mo čōmarḃara 7 nā tiob̃ra mo čōir pēin ōam̃ nī bia pīš Čiarpaiše aize.” Ašur ōo pīorač am̃larō.

lar rin t̃rač, ōo rin Močutā ar p̃urailcam̃ ā m̃aiširp̃eacē an earbuiz 7 an Rīš Maolcuile realla onōirpac̃ ir an p̃ann t̃reap ōo Čiarpaiše ōoiri Sliab̃ M̃ir 7 M̃aing Ceall Tulac̃ ōoirčar p̃ia. Ašur ōo rin mōrān mīorḃuilleāčā ann riñ, 7 ōo honōirpac̃ ē ō šac̃ donuine ann. Ašur ḃāčar ōiar earbog ir na hionarōib rin, Ōibilin 7 Ōomailziš ananmana 7 ba t̃nūčac̃ lēō onōir ašur šrāra Močutā 7 ōo šnīōir nēit̃e ba holc leir. Ōo chuairō rin mar ā paib̃ Maolcuile 7 ōo innir an nīō rin ōo, 7 mar ōo čuala an Rīš rin t̃ainiz le Močutā, ašur ar ann ōo bī pē antan rin ā ccairleān ar b̃ruac̃ luimniš, 7 nī anmuin ōo rin zo p̃iačt mullač Sleib̃e M̃ir, 7 aḃuḃairt pē Močutā:—“A m̃ic ionm̃uin, p̃āšair̃ an p̃earp̃ann beas cur̃manš fo ōo čnūit̃ 7

king, however, hesitated—because of Mochuda's youth. Soon as Carthach perceived this he himself inclined to Mochuda and bending his knee before him exclaimed :—"I hereby give myself, my parish and my monastery to God and to Mochuda for ever." Touched by the bishop's example the king prostrated himself before Mochuda and pledged to God and to him, his soul and body and posterity to the end of time. Then Mochuda placed his foot upon the king's neck and measured the royal body with his foot. Against this proceeding of Mochuda's a member of the king's party protested in abusive and insulting terms—"It is a haughty act of yours, laying your foot upon the king's neck, for be it known to you the body on which you trample is worthy of respect." On hearing this Mochuda ceased to measure the king and declared :—"The neck upon which I have set my heel shall never be decapitated and the body which I have measured with my foot shall not be slain and but for your interference there would not be wanting anything to him or his seed for ever."²⁰ Addressing (specially) the interrupter, he prophesied :—"You and your posterity will be for ever contemptible among the tribes." Blessing the king he promised him prosperity here and heaven hereafter and assured him :—"If any one of your posterity condemn my successors refusing me my lawful dues he will never reign over the kingdom of Kerry." This prophecy has been fulfilled.

Next, Mochuda, at the suggestion of his master, the bishop, and of King Maoiltuille, built a famous cell called Killtulach²¹ at a place between Sliabh Mis and the River Maing in the southern part of Kerry.²² Here his many miracles won him the esteem of all. In that region he found two bishops already settled before him, scil. :—Dibhilin and Domailgig. These became envious of the honour paid him and the fame he acquired, and they treated him evilly. Whereupon he went to Maoiltuille and told him the state of affairs. Soon as the king heard the tale he came with Mochuda from the place where he then was on the bank of the Luimnech²³ and stayed not till they reached the summit of Sliabh Mis, when he addressed Mochuda : "Leave this confined region for the present to the envy and jealousy of the bishops

“opopmaw na hearbos ūto zo ceann realaw, 7 tap arīr ann 7 blaw ašaw fēin 7 aš aw čomawba aw ōawis.” Ašur ba maič le Močuroa an čomawple rin, 7 wompuis an piš maille pe beannočtuin, 7 to fāšuib rion a realla wona hearbosawb awubramar. Ašur to breičnis wul wā oiličpe a naonar 7 imčeačt on rann tuaw točirinn.

Tāinis an taingeal mar a pawb ab Deannčair .i. Comšoll, 7 awubairt rir mar awubairt poime, zo ttiočpaw čuize pašart oš le mbur āil wul wā oiličpe tap muii roir ar ron Čpiorč, ašur šan a leišeann ann ačt ačongmāil bliawain ina řočair a mDeannčair. “Cionnur aičnéow é”? ar Comšoll. Awubairt an taingeal “Šibé wo čipe tú aš šabāil on eagliar zo teaš na naiwew buw hē rin é,” oir ar ann ba šnāč le Močuroa an eagliar ar ttūr wionnrāiše. Awubairt Comšoll pe na ōeiršioblawb:—“Tiučpa čušainn aorwe onōirīš ann ro ar ionmūin le ōia oir tāinis an taingeal řā wō wā řoiliriošaw ōamra.” Tāinis iar rin Močuroa won baile 7 wo चुawr won mūinirčir air ttūr 7 wo aičin Comšoll é, 7 buw řāilčeač wo bi poime. Ašur wo řort ina řočair zo ceann bliawna é mar awubairt an taingeal, 7 air cčpwočnūšaw na bliawna wo wompuis zo cčeač wo Čomšoll wā ōutčaiš fēin ašur wo čūmŋawišeaw mōrān wo čeallawb 7 wo čeampollawb leir mnte 7 wo rin miorbūilleaw ŋomŋa, 7 wo čarainš ŋawine ŋomŋa čum cřābačt 7 weawŋowbreawč. Ašur tušawar mōrān wo ŋawoinib iaw fēin 7 acclann 7 accine wo 7 wo hōrŋūišeaw porpāirčī mōra a ŋŋūčaiše fēin wo 7 wo bi earbogoŋweačt Čiarpāiše řā ōeirpaw ŋiše.

Ar ašaičle rin ŋaičin Močuroa a řopřāirčē 7 a čealla wona ŋawoinib ir cřābūiše 7 ar řioraonta řuair řē, ašur wo चुawr fēin maille pe beašān wā ōeiršioblawb ir an rann teap won mūmāin mar a pawb Čiarpān mac řionntain leap čūmŋawišeaw mainirčir Rora Šiallain. Ašur ŋřiarpřaiš we cā ait ann ro iona mbia an eagliar bur mō 7 bur onōirīše wona

and hereafter it will become yours and your coarbs' to the end of time." The advice commended itself to Mochuda and he thanked the king for it. Thereupon he abandoned his cell to the aforesaid bishops and determined to set out alone as a pilgrim to the northern part of Ireland.

In the meantime an angel visited Comghall and repeated to him what had been foretold him already—that there should come to him a young priest desirous for Christ's sake of pilgrimage beyond the seas—that Comghall should dissuade him and, instead, retain the stranger with him for a year at Bangor. "And how am I to recognise him?" asked Comghall. The angel answered:—"Whom you shall see going from the church to the guest-house" (for it was the Mochuda's custom to visit the church first).²⁴ Comghall announced to his household that there was coming to them a distinguished stranger, well-beloved of God, of whose advent an angel had twice foretold him. Some time later Mochuda arrived at Comghall's establishment, and he went first to the monastery²⁵ and Comghall recognised him and bade him welcome. In that place Mochuda remained a whole year, as the angel had said, and at the end of the year he returned to his own country where he built many cells and churches and worked many wonders, winning many souls to religion and to good works. Many persons moreover placed themselves, their children, and their kindred under his jurisdiction, and the great parishes of their own territory were assigned to him, and finally the episcopate of Kerry became his.

Subsequent to this Mochuda, having committed the care of his cell and parish to certain pious and suitable persons, set out himself, accompanied by a few disciples, through the south of Munster to visit the Monastery of Ciaran Mac Fionntan at Rosgiallan.²⁶ From Ciaran Mochuda enquired, where—in south Munster

cellaibhri oir aṭubairt an taingiol re Comḡoll go ccúmhóig-
píde liompa eaglais onóirlead ír an rann tear don Múmain.
Do bí rriopair na fáirdeamhlacta a cCiarán, 7 aṭubairt “Raḁa
tura ar tṭúr don Míde 7 do déantar eaglais onóirlead leat
ann anṭúctais í Neill 7 biaṭ tṭú daicṭioṭ biaṭain ann 7 do
déantar hionnairbaṭ ar 7 iompóṭ tṭú cum Múman aṭír 7 ar ann
biaṭ an eaglais búr mó 7 búr onóiríde aḡaṭ.” Aṭubairt
Moṣuṭa re Ciarán—“ḡeabṭara tura aḡam mar pátrún 7 mar
uactarán coirṭe.” “Mí haṁlaid biaṭ,” ar Ciarán, “aḁt do
beirimpí me féin 7 mo ḁeall tuitir go ríṭpáirde 7 aṭeipim pṭoṭ
bíṭṭ fuaṭpan mo mḁac féin aḁ ṭiais ran ionnato ra.” Aḡur
do ḁeatoais Moṣuṭa rin oir do bí fuaṭpan naomṭa XX biaṭain
an ṭiais Ćiarain an aṭṭaine na caṭraḁ rin.

Ar aḁaṭle rin do chuaid Moṣuṭa ír na Ŭeipib Múmain
mar aṭaib Clann Ruaṭain 7 tuḡaṭar rin iato féin 7 a neaglais
uile ṭo, 7 tuḡ Colmán mac Cobṭais ṭo bí na ṭigearna raiṭṭir
ír an talam rin fearainn iomṭa do Moṣuṭa 7 tuḡpan rin uile
do ṭaoiṁib cṭaibṭeacṭa ar a uḁt féin. Aḡur do ḡaṭ féin pṭoṁe
tré mṭullac ḡléibe ḡCua, 7 do féac ina ṭimpṭeall 7 do
ḁonnairc uime bṭuac na haḁann re nabairṭar Ném aingil iomṭa
aḡ ṭul ruar 7 anuar go neam. Aḡur do ṭṭḡbaṭar leo
caṭaoir aingio 7 iomḁais oir innte go neam. Aḡur ar an ran
ionato rin do rin Moṣuṭa aimpair fáṭa na ṭiais rin an eaglais
onóirlead ar anṭeacṭaṭ ré aṭi neam.

Iar rin trāṭ do chuaid Moṣuṭa cum an fíri naeim re
nabairṭar Molba mac Ćoinche ina caṭair féin a cCluain fearṭa
a ccoigcṭioḁ Laiḡen aḡur Múman. Aḡur fuair ré Molba
aḁfoḁair a mēṭle do bí aḡ buain aṭba. Aḡur aḡ teacṭ do
Moṣuṭa ar a eaḁṭra do leis uaṭa a ṭeipṭioṭuill uile ṭa
nionnatoib féin oir níor baill leir ṭul go roḁpáirdeac ír na
ṭioṭṭaib coimḡṭeacṭa aḁt aon tuine amḁain. Aḡur do fanntais
an ṭaoipair rin anmhuin aḡ Molba 'na maimṭir féin, 7
aṭubairt pír, “A aṭair naomṭa,” ar ré, “ṭob áil leampa anaṭ

(as the angel had mentioned to Comghall)—the chief and most distinguished of these churches should be. Ciaran, who possessed the spirit of prophecy, replied—"You shall go first to Meath where you will found a famous church in the territory of Ibh Neill and there you will remain for forty years. You shall be driven thence into exile and you will return to Munster wherein will be your greatest and most renowned church." Mochuda offered to place himself under the patronage and jurisdiction of Ciaran: "Not so, shall it be," said Ciaran, "but rather do I put myself and my church under you, for ever, reserving only that my son, Fuaran, be my successor in this place." This Mochuda assented to and Fuadh-ran governed the monastic city for twenty years as Ciaran's successor in the abbacy.

Next, Mochuda entered the territory of the Munster Decies where dwelt the Clanna Ruadhain who placed themselves and all their churches under him, and one Colman Mac Cobhthaigh a wealthy magnate of the region donated extensive lands to Mochuda who placed them under devout persons—to hold for him. Proceeding thence Mochuda took his way across Sliabh Gua²⁷ looking back from the summit of which he saw by the bank of the Nemh²⁸ angels ascending towards heaven and descending thence. And they took up with them to heaven a silver chair with a golden image thereon. This was the place in which long afterwards he founded his famous church and whence he departed himself to glory.

Hence Mochuda travelled to Molua Mac Coinche's monastery of Clonfert,²⁹ on the confines of Leinster and Munster. He found Mulua in the harvest field in the midst of a *meitheal* of reapers. Before setting out on this present journey of his Mochuda had, with one exception, dismissed all his disciples to their various homes for he, but with a single companion, did not wish to enter the strange land ostentatiously. The single follower whom Mochuda had retained wishing to remain at Clonfert, said to St. Molua: "Holy

annro do troḥairi.” Aduḅairt Molḅa, “Maṭ ceau too mḁaigirṭir fḁin rin ir ceau liompa é.” Aḡur do bḁ moṣuṭa ar leigion a ḅeirḡioḅal uile uaṭa nḁor ḅáil leir coimṭinn do ḁéanaṭ a ṭṭimpceall an doinḡir, 7 do donṭuig do anmḁuin uaṭo 7 do bḁ aḡ imṭealṭ ina donar. Aḡur oṭ concaṭar manaiḡ Molḅa ina donar é do ḡaḅpaṭ aḡ fanamḁo faoi 7 aduḅpaṭar do buṭ mḁiṭo don duine árraṭo úo anmḁuin amainirṭir éigín oir ní deaḡmḁaireaḁ do beṭ aḡ rioḅal ina donar. Aḡur ní paṭḅ a fḁior aḁo ḡurḅ é Moṣuṭa do bḁ ann, oir fá tearc neaḁ oḁ ninnireḁ é. “Ná habpaṭo rin,” ar Molḅa, “oir tiocpa lá 7 buṭ toimḅríḡmḁar ári ccoimṭionól 7 ári ccaṭairne aḡ péaḁuin an coimṭionól 7 na caṭpaḁ ḅiar aigḁ riúto, cia aṭá pé anuḡ ina donar, 7 ní ḅḡuil aḡior aḡuib ḡurab é riúto Moṣuṭa aḡá ḅḡuil móran oḁoine umal do annoir 7 aḡá mbia ní ar mó ran ainṭir aṭá cuḡainn”?

Ar mbeṭ do Moṣuṭa aḡ rioḅal na plḡḡe ina donar mar rin tápla oiar ḅráṭar do 7 oḡiaḡpaḡḡeadoar de cá áit a paṭḅ pé aḡ uul. “Doḅ áil liom,” ar pé, “uul mar aḅḡuil Colmán Eile.” Aduḅairt neaḁ oíḁo rin—“ḡaḅ rinne aḡao mar mḁanḁaṭ 7 mar fḁearḅóntuigṭe,” oir ba follur oíḁo ḡur fa oiaṭa é ina ḁreic. Aḡur do ḡaḅ Moṣuṭa iao 7 do ḡluairḁoḁar piompa nó ḡo plḁḡaṭar Colmán 7 aduḅairt Moṣuṭa riṭ: “A aṭair,” ar pé, “doḅ áil liompa anmḁuin aḡuṭpa annro.” “Ní hamlaṭo ḅiar,” ar Colmán, “aḁṭ paḁa ṭú ḁon ionnaṭ aṭa accomḡoḡur oúinn ann ro re nabarṭar Raṭein, oir do ḡeall Oia oúit aṭreabḁo ann aḡur beio manaiḡ 7 coimṭionól iomṭa aḡuṭ ann aḡ reirḁir do Oia 7 ar ón ionnaṭ rin ainmneocar ari ṭṭúr ṭú .i. Moṣuṭa Raṭin.” Ar nḡabail beannoḁṭun Colmán 7 ari cceileabpaṭo ḁo do, do chuair Moṣuṭa 7 a oiar manáḁ cum an ionnaṭo aduḅpamar 7 do rin realla beaḡ ann ar ṭṭúr, 7 ar minic do ṭaḡaṭo pé fḁin 7 Colmán cum a céile.

Do bḡeaṭnuig umoirio Colmán céau aṭreabḁo do oéanaḁ a Raṭen ainṭear piḁme rin, 7 do fáḡarḁ oḁ mḁarḁleaṭ (a) nó ṭrí

(a) Evidently a corruption ; perhaps the original had—o’adḅar éleic ṭrí &c.

father, I should wish to remain here with you." Molua answered:—"I shall permit you, brother, if your pious master consents." Mochuda, having dismissed so many, would not make any difficulty about an individual, and so he gave the monk his freedom. Mochuda thereupon set out alone, which, Molua's monks observing, they remark:—"It were time for that aged man to remain in some monastery, for it is unbecoming such a (senior) monk to wander about alone." They did not know that he, of whom they spoke, was Mochuda, for it was not the custom of the latter to make himself known to many. "Say not so," said Molua (to the censorious brethren), "for the day will come when our community and city will seem but insignificant beside his—though now he goes alone; you do not know that he is Mochuda whom many obey and whom many more will obey in times to come."

As Mochuda went on his lonely way he met two monks who asked him whither he was bound. "To Colman Elo," he answered. Then said one of them to him:—"Take us with you as monks and subjects," for they judged him from his countenance to be a holy man. Mochuda accepted the monks and they journeyed on together till they came to Colman's monastery.³⁰ Mochuda said to Colman: "Father I would remain here with you." "Not so," replied Colman, "but go you to a place called Rahen in this vicinity; that is the place ordained by God for your dwelling and you shall have there a large community in the service of God and from that place you will get your first name—Mochuda of Rahen." Having said farewell to Colman and obtained his blessing Mochuda, with his two monks, set out for the place indicated and there in the beginning he built a small cell and Colman and he often afterwards exchanged visits.

Colman³¹ had in the beginning—some time previous to Mochuda's advent—contemplated establishing himself at Rahen

caoilisž ran ionnač ar bmečnisž pé realla do óéan ač 7 aouđairt pé na óeirgjobal, “Tiucpa neac eile am óiais anho 7 ar do óeonócaio Óia an tionnač po ní daípa.” Ažur ip don čaolač pin do čionržain Močutda an realla do óeanaí mari do řairtin Colmán acceaođiri. Ažur do pinneao mainirčiri mór na óiais pin le Močutda araič pe óa XX bliaoan ina čómnuíže 7 araič morřeireari 7 čeirpe řiččio 7 očt očéao do mančaič aige řó na řoirceaoal 7 řó na řiažuil.

Ar žcuítoac mainirčreac Raičiri do Močutda do pinne řearpa 7 miorbuilleao iomóa uač 7 do lion a člú éipe 7 ópatainn 7 tángaoari oaoine iomóa arannaič examla éipeann 7 ópatain oá tpađairt řéin mari mančaič do Óia 7 do Močutda žo bpač. Ažur do óiult pe ar tčír a řppeič řaožalta ar na oaoimib, žiđeao do honóruižeo 7 do cúmtoaižeo an eagłair óna Riožaič 7 na tižearinaoič buč comřožur do ar tpađairt řearpinn 7 řppeič 7 airžio 7 žac opíala eile ói, ažur do čuireao Močutda amanaisž do óeanaí oibpe 7 tpaočair 7 do tpeaoč do an talmán óiri níori báil leir žan ambeič umal do řiori. Ažur do bačari ópionža eile do naoíaič éipeann leir nári báil žo noionžnaičoir a manaiž řaočari na talmán mari pin.

Ažur do bí Mocutda ó mórán do naoíaič ar na oiproužao ina earbož, 7 do řioruižeo pé uairanna řarřáirte řéin, .i. Čiarřaiže, 7 do bioč do žnác ioiri a manaoaisž řéin a Raičean, óiri ar manaiž do bí aige 7 ní cléirisž.

Lá éisiri an aimřeari earaisž táinisž ořaoi mari a řaič Močutda do óeanaí ačđairpreořaočta air 7 aouđairt řir, “An ainm do čigareina řéin óeana an aball po ionnur žo mbuč oúille nua uirče.” Ažur do bí a řior až Močutda župab do čačaoiri na cumačta oiač aouđairt řion pin, 7 do bí an cřann ar an láčari řó oúille. Aouđairt an ořaoi, “An ainm do čigareina řéin tađari bláit ar an aball.” Do čuir Močutda comarčta na cřoiče ceapoa uirče 7 tuž blác žo luac třiče. A ouđairt an ořaoi:—“Čá tarřba an blác muna řađaoari ubla uirče?”

and he had left there two or three [bundles] of rods remarking to his disciples that another should come after him for whom and not for himself God had destined this place.³² It was with this material that Mochuda commenced to build his cell as Colman had foretold in the first instance. He erected later a great monastery in which he lived forty years and had eight hundred and eighty seven religious under his guidance and rule.

Subsequent to Mochuda's foundation of Rahen his miracles and the marvels he wrought spread his fame far and wide through Ireland and through Britain, and multitudes came to him from various parts of those countries to give themselves to the service of God under his guidance.³³ In the beginning he refused worldly gifts from others although his church was honoured and patronised by neighbouring kings and chieftains who offered him lands and cattle and money and many other things. Mochuda kept his monks employed in hard labour and in ploughing the ground for he wanted them to be always humble. Others, however, of the Saints of Erin did not force their monks to servile labour in this fashion.

Mochuda was consecrated bishop by many saints and from time to time he visited his parish in Kerry, but as a rule he remained at Rahen with his monks, for it is monks he had with him not clerics.

On a certain day in the (early) springtime there came to tempt him³⁴ a druid who said to him :—"In the name of your God cause this apple-tree branch to produce foliage." Mochuda knew that it was in contempt for divine power the druid proposed this, and the branch put forth leaves on the instant. The druid demanded "In the name of your God, put blossom on it." Mochuda made the sign of the cross [over the twig] and it blossomed presently. The druid persisted :—"What profits blossom without

De beannais Moṣuta an aball an tpeap uair, 7 tanḡatar ubla iomṭa ṭi. Douḃairt an tṛiai:—"A ċmopṛaiḡe, tḡana na huḃla daibċiḡeasṭ annoir." Do beannais Moṣuta an crann, 7 do baṭar na huḃla aḡ tuicim ḡo talaṃ ar anabċiḡe, 7 do ċōḡuib an tṛiai uball do ċalaṃ tōib 7 do fḡas é 7 do bī reairḃ ḡo iomṭi 7 douḃairt, "Nī maiṭ na miorḃuille ro 7 aṃeas ir reairḃ na huḃla." Do beannais Moṣuta na huḃla 7 do fḡasuib a mblar meala ias uile, 7 anoiḡuil aḃbirḡeoraṭa an tṛias do beanaḃ rolar afūl de 7 do bī ṭall ḡo ceann bliasna. Aḡur tainis a ccion bliasna mar a raiḃ Moṣuta, 7 do ḡas aīḡiḡe 7 tḡasṭ a raḃaric do 7 do impuis maille le ḡairṭeaṭur.

Lá eile táinig neac raogalta tionnṛiṭe Moṣuta 7 aṃas leir balb-boḡar 7 do ḡuis Moṣuta ró na flánúḡasṭ, 7 do rin Moṣuta urnaisḡe cum Dia ara fon 7 douḃairt:—"Aṃas," ar re, "éirṭ aḡur labair nīṭ." Oḡreasair an mac ḡo luas 7 douḃairt:—"A tṛuine Dḡe, bṛionnaimme féin 7 moiḡreacṭ ḡo bṛasṭ tṛuit," 7 do bī flán ó rin amaṭ iona balluib 7 ina ċeasṭasuib.

Lá eile táinig tṛuine óḡ ar tuicim ir an luibṛe cum Moṣuta 7 tṛoillṛis aṭṛiasṭa 7 aḃocṭasṭ do, 7 do ḡuis rion ara fon 7 do bī flán.

Lá eile táinig tṛuine ḡo Moṣuta 7 a aḡasṭ na haonṭlár 7 do ḡuis Moṣuta ara fon 7 bī roṭṛasṭ a aḡasṭ iar rin.

Lá eile a naimṛir earaisḡ táinig tṛuine boṭṭ ḡo Moṣuta ḡo raiḃ a mainṛtir Raiṭin 7 do iar ar ṭá ṭasṃ 7 tṛeaḃas an lá rin do tṛeaḃasṭ, aḡur do bī Moṣuta mar aḃuḃamar—nī ḡasasṭ ré ainmṛisḡe ar biṭ aḡe ir an mainṛtir, óir aṛias aṃanaisḡ do bīo a rómar 7 aḡ fṛeacar na talaṃan do. Aḡur do ḡair neac ṭá reairḃontasuib ċuḡe ṭar b'ainm Aoṭán, 7 douḃairt, "Eirṛis fón ccoill ir neasṭ tṛuit," ar ré, "7 ṭasair ṭá fiasṭ leas aṛte 7 eirṛis leir an tṛuine úo, aḡur bī féin aḡur ias aḡ tṛeaḃasṭ ṭó ar an earasṭ ro." Aḡur do rin Aoṭán ḡo huṃal mar aḃuḃairt Moṣuta iur, óir tḡs an ṭá fiasṭ leir 7

fruit?" [said the druid]. Mochuda, for the third time, blessed the branch and it produced a quantity of fruit. The druid said:—"Follower of Christ, cause the fruit to ripen." Mochuda blessed the tree and the fruit, fully ripe, fell to the earth. The druid picked up an apple off the ground and examining it he saw it was quite sour, whereupon he objected:—"Such miracles as these are worthless since it leaves the fruit uneatable." Mochuda blessed the apples and they all became sweet as honey, and in punishment of his opposition the magician was deprived for a year of his eyesight. At the end of a year he came to Mochuda and did penance, whereupon he received his sight back again and he returned home rejoicing.

On another occasion there came to Mochuda a secular who brought with him his deaf and dumb son whom he besought the saint to heal. Mochuda prayed to God for him and said, "My son, hear and speak." The boy answered immediately and said, "Man of God, I give myself and my inheritance to you for ever," and thenceforth he possessed the use of all his senses and members.

Another day a young man who had contracted leprosy came to Mochuda showing him his misery and his wretched condition. The saint prayed for him and he was restored to health.

At another time there came to Mochuda a man whose face was deformed. He besought the saint's aid and his face was healed upon the spot.

On yet another occasion in the springtime a poor man who dwelt some distance from the monastery of Rahen, came to Mochuda, and asked the loan of two oxen and a ploughman to do a day's ploughing for him. But Mochuda, as we have already said, had no cattle, for it was the monks themselves who dug and tilled the soil. Mochuda summoned one of his labourers named Aodhan whom he ordered to go into the nearest wood to bring back thence a pair of deer with him and to go along with them to the poor man to do the spring work for him. Aodhan did

to chuairt leir an tuine mboct 7 to bādar aš treađað no ʒo
 ʒarnic ʔoib 7 ʔimētis an fiaðac ʔa nionnadaib fēin 7 to
 iompuiʒ ʔoðān ʒo Močutoda.

Lā eile tāinʒ tuine ar na buairōreað ó na ʔeañnuib ʒo
 Močutoda 7 to řlānuib Močutoda ʒo luac é ar ʔoiočcuir na
 ʔoeañnan uaða 7 ʔimētis ar ʔeaðair ʒrāpa to ʔia 7 to
 Močutoda.

Lā eile ar mberc ʔona mančaiʒ uile aš ʔeanañ paočair 7
 ullmōro, 7 to čuair Močutoda ʔon muileann le cuir na manac
 ʔa meilt ašur to concadar naonñar ʒaʔaiʒče rin ašā paib
 ruač ʔorān, 7 to leañrað é ʔa mārbāð ašur to čuir an ceann
 to bī orpča ʒac neac ʔioð to řeir ūiro čum an muilinn.
 Ašur nior řiað aoineač ʔioð ʔul arteač ann ar na ʔtoirpmeapʒ
 ó lapař ʔāpačetaiz čeinnitige to čimpčealluiʒ an muileann řā
 ʒcuairc, ar ʔteačt ó ʒrāpaib ʔe to řaopa Močutoda ar na
 řiaʔaiʒčib. Ašur to bīoir ʒa řeačuin ʔrē ʔorup an muilinn 7
 é uaireanna ina čotla 7 uaireile a neañčotla. Ašur anuair to
 řāpaiz an čotla to řsur an muileann uair fēin 7 anuair to
 eirgeað ar a čotla to řluair an muillean uair fēin. Ašur
 ʔiompūizeadar an ʔroing rin cum a ʔtiʒearna 7 to inniread-
 ar to ʒac nīʔ aʔčonařečadar, 7 ó to čuala řium rin to ʒað
 řearʒ mōr é, 7 ʔēiriz čum an muilinn to mārbāð Močutoda.
 Ašur to čonnařic mar to concadar cāč 7 nior bpeirir leir
 upčōroeað to, ašur to iompuiʒ mar a paib a muintear 7
 a ʔuðairc řiu, “Anam ann řo no ʒo bpašam amac é oir heaʒal
 tuinn ʒo nʒairpeað řē coimirce 7 nī mō ačā eaʒla alāime
 oruinn.” Ašur tāinʒ Močutoda ʒairto na ʔiaiz rin amac 7
 aeirē air. Ašur to řiteadar na ʒaʔaiʒiče čuize 7 nior řeað
 řiað upčōro ar bič to ʔeanañ ʔo, oir mar to čairgeað řear
 ʔioð arn to řluapačt to řeacairōř a lāma 7 nī řiaðā ʔon
 čor to cuir ʔioð. Ašur to řuiz Močutoda iað ʒo leiʒirōř
 to ʔul le na eiri, 7 to řeall řō na čpeirioim 7 řō na bpeitir
 ʒo ʔtiocřað čuca arīř air ʔtiōrlacan a eiri. Ašur to

dutifully all that Mochuda bade him—he found the two deer, went with the poor man and ploughed for him till the work was completed when the deer returned to their habitat³⁵ and Aodhan to Mochuda.

On another day there came to Mochuda a man troubled by the devil. Mochuda cured him at once, driving the demons from him and the man went his way thanking God and Mochuda.

Once, when the brethren were at work in the fields and in the kitchen, Mochuda went to the mill to grind meal for the monk's use, and nine robbers, who hated him, followed with the intention of murdering him. The chief of the band sent each member of the gang to the mill in turn. Not one of them however could enter the mill because of a violent flame of fire which encircled the building round about, through the goodness of God protecting Mochuda from the robbers. The latter, through the mill door, watched Mochuda who slept portion of the time and was awake another portion. And while he slept the mill stopped of itself, and while he was awake it went of its own accord. The gang thereupon returned to the chief and told him all they had seen, which, when he heard, he became enraged. Then he hastened himself to the mill to kill Mochuda. But he experienced the same things as all the others and he was unable to hurt Mochuda. He returned to his followers and said to them—"Let us stay here till he comes out of the mill, for we need not fear that he will call help nor need we fear his arm." Shortly afterwards Mochuda came out carrying his load. The robbers rushed on him, but they were unable to do him any injury for as each man of them tried to draw his weapon his hands became powerless, so he was unable to use them. Mochuda requested them to allow him pass with his burden and he promised them on his credit and his word that he should return to them when

ḥreibeasdaṛi ar rin do, 7 oimṭisrion 7 ṓpáḡuib a ḥuit mine irin cuṭar, 7 oimpuis féin so húmál arír accoinne amárta, asur ba dois le na deirḡioblaib surab anionnaḍ uaisneac do chuaid do deanaṁ urnaigṭe mar fá ḡnát leir. Asur ar tteacṭ cum na nḡaduigṭe do, do ṭairḡeasdaṛi a mārbaḍ ar mórán do ḥoruib 7 níor féasraḍ e, 7 mar do conarceasdaṛi na miorbuille rin do ionrat aitrige 7 tugasdaṛi iad féin do Dia 7 do Moṣuda so brát 7 do basdaṛi so haimiri a mbáir fá foirceasail 7 fá riasail Moṣuda 7 do haitríreac mórán doibruigṭib ḡlórmaṛa naomṭa orṭa ias rin.

Lá eile táinig an tainḡeal cum Moṣuda ina mairitiri féin a Raitean 7 asubairt iur:—Do aitin do ṭisearna duit dul anioḡ oionnruide míc fíodais, Ríḡ Ciarraige Luacra doo dūṭhaig féin ionnur so tṭugṭá comaoiṇ 7 racarba do oir ar deireac dā beaṭa íasḡalta. Oíarpuis Moṣuda don aingéal cionnur do rachac an lá rin acCiarraige ó Raiteṇ asur do ṭoguib an tainḡel leir é a ccarbat teimntige ir an aer no so raiṇis an tionnaḍ aruib an Ríḡ 7 tug Moṣuda comaoiṇ 7 racarba do, 7 tug an Ríḡ do ran almrana iomḍa 7 do chuaid cum nime. Asur do chuaid Moṣuda an lá ceáona tar air so Raiteṇ 7 fuair na bráṭre as ceileabrac anearbarta innte.

Lá eile táinig Moṣuda ar cuairt cum Colmán Eile dā mairitiri féin .i. Lánn Ela dā iarrac leir do ḥómartúḡac tumba do ina mairitiri féin .i. a Raitean, oir fá bear do Colmán so ccómartúḡeac ré maille ré hainguib na foair tumbaḍa iomḍa 7 fuair ó Dia ḡibe tumba ḥómartóac ré nác rachac anirpionn neac dā naḍlaicpíde ann. Asubairt Colmán ré Moṣuda;—“Eirig doo tionnaḍ féin 7 leanfra tu an ḡ mād. Lá o anuḡ.” Asur táinig Moṣuda dā ṭis féin 7 do bí ann so ceann an cúḡmeac lá, 7 ní táinig Colmán an lá rin 7 do chuaid rin arír so Colmán 7 asubairt:—“A aṭair, créac uime náir ḥómailir mar do ḡeallair.” Asubairt

he had deposited the sack in safety. They took his word and he went, deposited his bag of meal in the kitchen, and returned meekly to martyrdom. The brethren imagined he had gone to a quiet place for prayer as was his custom. When he returned to the robbers they drew their weapons several times to kill him but they were unable to do so. Seeing this wonder they were moved to repentance and they gave themselves to God and to Mochuda for ever and, till the time of their death, they remained under his guidance and rule and many subsequent edifying and famous acts of theirs are recorded.

An angel came to Mochuda at Rahen on another occasion announcing to him the command of God that he should go that same day to Mac Fhiodaig, king of his own region of Kerry Luachra, and administer to him Holy Communion and Confession as he was on the point of death. Mochuda asked the angel how he could reach Kerry that day from Rahen. The angel thereupon (for reply) took him up through the air in a fiery chariot until they arrived at the king's residence. Mochuda administered Holy Communion and Confession and the king having bestowed generous alms upon him departed hence to glory. Mochuda returned that same day to Rahen where he found the community singing vespers.

On another occasion Mochuda visited Colman Ela at the latter's monastery of Lannelly and requested Colman to come with him to consecrate for him his cemetery at Rahen, for Colman, assisted by angels, was in the habit of consecrating cemeteries and God gave him the privilege that no one should go to hell who was interred in a grave consecrated by him. Colman said to him :— "Return home and on the fifth day from now I shall follow." Mochuda returned home, where he remained till the fifth day, when, seeing that Colman had not arrived he came again to the latter. "Father," said he, "why have you not kept your promise"? To which Colman replied, "I came and an angel with

Colmán:—"Do éuaður aingiol maille piom an lá rin 7 do cómarpúgior tumba 7 iompuiğri, 7 do ғeabа tú ir an cceann tear doо trealla féin ar na cómarpúgadó é, 7 déin féin do peir mar atá rin cómarpúgте é, 7 nár ab aibbpeac leat alúgioro óir cómarpócar tuama ar mó iná rin tuic ó na haingiolaiб ir an mainirtir éumóócar tuic ir an pann tear déirinn .i. a lior-móir." Азур do iompuiğ Moctua 7 do fuair tumba ar na cómarpúgadó mar aoubairt Colmán.

Sa naimpир rin táingeadar cléiuiğ tar Siab luacra a scoiscrié Ćiarraige cum na heagailre araiб an óis naomta .i. lte a n-aoib onópac Conall ғaбpa. Азур do bi leaib ós ina cuirbeáctain 7 mar do conairc lte an leaib ós do éaoib go rearb. Азур oғiaғpeadar na cléiuiğ ói creáto uim a paib аз caoi азá бpaicrin féin. Aoubairt piri:—"Ar conác anuair do ғeineadó an mac ós ró inбúr бpoóair óir ar ann aólóócar é аttuama ar náс pacha neac aniprionn, 7 ar oic liompa náс ann rin бiao féin aólaicte." Opiagrpuiğeadar na cléiuiğ, cia an tumba anaoiaicfígear e. "Аttuaim Muchua," ar pí, "náс puil pór ar na cómarpúgadó, antan бiar buó ғlórimar onóipeac é." Азур do cóimlíonadó rin, óir do bi an leaib rin na manaс аз Moctua pa óeóis 7 do haólacadó é аttuaim mainirtpeac leapa móir mar aoubairt lte.

Lá eile do tuic leaib do oipóceao Raiteann ir an abuinn 7 do báadó é, 7 do bi a coip lá 7 oibce ғan fáğail 7 ar na fáğail do tioólacadó go Moctua é. Азур do ғab trócaipe do é óir ní paib aon mac азa аcair аct é, 7 oaiбéeoóair ó бár é. Азур do oic féin iar rin pe haimpир ғaoa é 7 ar mbeic na mac aipoiribéi do doóuir da tuéaiğ féin, .i. go Dealbna, é. Азур do ғeineadó meic 7 ingeana uair 7 tug pé é féin 7 aólaann do Óia 7 do Moctua азур tug aoispeac, 7 maiuó pór a púoó аз oéanaim póğanta na mainirtpeac 7 areipibípe.

Lá éigin táinig Moctua ó Ćiarraige 7 almpana iomóa leir go Raithen 7 аз teaóto do a scoiscrie Dealbna láim pир an loó

me that day and consecrated your cemetery. Return now and you will find it marked (consecrated) on the south side of your own cell.³⁶ Lay it out as it is there indicated and think not that its area is too small, because a larger will be consecrated for you later, by the angels, in the southern part of Erin, namely—in Lismore.” Mochuda returned and found the cemetery duly marked as Colman had indicated.

About the same time clerics came across Slieve Luachra in the territory of Kerry to the church of Ita, the renowned abbess of Conall Gabhra.³⁷ They had with them a child upon seeing whom Ita wept bitterly. The clerics demanded why she cried at seeing them, “Blessed,” she answered, “is the hour in which that youth in your company was born, for no one shall ever go to hell from the cemetery in which he will be buried, but, alas, for me, that I cannot be buried therein.” The clerics asked what cemetery it was in which he should be buried. “In Mochuda’s cemetery,” said she, “which though it be as yet unconsecrated will be honoured and famous³⁸ in times to come.” This all came to pass, for the youth afterwards became a monk under Mochuda and he is buried in the monastic cemetery of Lismore as Ita had foretold.

A child on another occasion fell off the bridge of Rahen into the river and was drowned. The body was a day and a night in the water before it was recovered. Then it was brought to Mochuda who, moved with compassion for the father in his loss of an only son, restored the boy to life. Moreover he himself fostered the child for a considerable time afterwards and when the youth had grown up, he sent him back to his own country of Delbhna. Mochuda’s foster son begat sons and daughters and he gave himself and them, as well as his inheritance, to God and Mochuda, and his descendants are to this day servile tenants of the monastery.

Once as Mochuda, with large offerings, was returning from Kerry to Rahin he passed through the confines of Delbhna by the

re nabarṯar loṯ muincine do ṯuit an oirṯe orṯa. Ḍsur fuarṯadar muompa air an rliḡe roṯa roḡluairte do pinne raor do bī aḡ deanaīm muilinn air an uirḡe do ṯiḡeāṯ ḡn loṯ aṯubṯaramar ṯrē ṯiomaoinear. Ḍsur mar do ḡluairēāṯ an roṯ aṯubṯaramar do ḡnīoṯ roḡar mōr-ionḡantaṯ 7 do cualaṯ ē ḡ muinntir Moṣuṯa. Ḍsur buṯ clor aroḡar ir na bailṯib buṯ comḡosur do 7 deirḡeāṯar ṯaoine iomṯa amaṯ rōn bṯoḡar rin maille re coimiriṯib 7 re ḡoṯaib mōra ṯā fīor crēāṯ do rīn ē. Do ḡaib eaḡla mōr muinntear Moṣuṯa roime na ḡāriṯib rin do cualaṯar 7 do cusaṯar a neic 7 a ccapuill rēin uaṯa, 7 do cūireāṯar a neireāṯa ṯiōṯ 7 ar ar ēiḡin do ruḡaṯar orṯa. Ḍsur do ṯuig Moṣuṯa aṯṯar na neirte rin 7 aṯubairṯ rir na raoraiṯ do rin an rār ṯiōmaoineāṯ rin, ḡo mbeirṯir rḡaoilte a rannaiṯ eaxaīla ēireann 7 nāṯ beaṯ perōm nā ṯairṯe ṯiōṯ 7 nāṯ crīoṯnōirir an muileann do ṯionrḡnaṯar 7 ḡo maṯ neaīm-ṯorṯaṯ mioṯarṯbeaṯ a rliōṯ ṯā noēir. Hī Eanna aṯearṯar riu aniuḡ.

Lā ēiḡin ṯāiniḡ Moṣuṯa ḡur an ionnaṯ re nabarṯar Cluain bṯennainn 7 do bāṯar ubla iomṯa ir an baile rin, Ḍsur ṯiarrṯadar deirḡiobail Moṣuṯa nīṯ ṯona huḡlaiṯ ṯo, 7 do ēar an luḡuirṯeoir ir. Aṯubairṯ Moṣuṯa:—“ḡn mbliāṯain ro amaṯ nī rārṯar ubla air an luḡorṯ ro ḡo bṯāṯ.” Ḍsur do fīoraṯ amail do ḡeall.

Do bāṯar ṯa deirḡiobal X aḡ Moṣuṯa 7 buṯ mōr anūīla ir an mainirṯir .i. Caoinche mac Meallain do b'e ba céaṯmanaṯ a Raiṯin, 7 Cnucoinoc, 7 ṯrī mic Narcainn .i. ḡoban 7 Spaphan 7 Lairren, 7 Mutua luḡair, 7 Mocomóc eile, 7 Aoṯan, 7 fāṯṯna, 7 Coinṯeann, 7 fionnloḡ, 7 Mocomoc do bī ina hearṯoḡ rā ṯeoig. Ḍsur do buṯ ṯoicṯeirṯe a mēāṯ doṯ uīal an ṯroinḡro 7 do bṯeāṯnaḡ Moṣuṯa eṯṯromūḡaṯ ar a nepe ro roim amṯār 7 do cūmṯaig reallaṯa iomṯa ṯoib ionnur ḡo mbeaṯ rōlār ēiḡin acu anaimṯir aṯeandōrṯaṯa ara mēāṯ doṯ uīal ir ina nōigē. Ḍsur do ṯarḡairṯrē mōrān do mair ṯōib. Ḍsur do rin []

lake called Muincine³⁹ where he and his party were overtaken by night. They found here before them by the roadside revolving wheels, which an artisan, who was erecting a mill on the stream from the lake, had set up for a joke. As the wheels revolved they made a terrific noise which was heard by the whole neighbourhood. Many of the inhabitants of the neighbouring villages aroused by the noise rushed out, with appeals for help and loud cries, to investigate the matter. Mochuda's people were frightened by the din and their pack and riding horses stampeded and lost their loads and it was not without difficulty that they were caught again. Mochuda knew what caused the noise and he told the workmen who had played this mischievous trick that they should be scattered throughout the different provinces of Ireland, that they should be always worthless and unprofitable, that the mill they were engaged on should never be finished and that their progeny after them should be a valueless race of mischief-makers. These latter are called the Hi-Enna to-day.⁴⁰

One day Mochuda came to a place called Cluain-Breanainn where apples abounded. His followers asked some apples for him but the orchard owner refused them. Said Mochuda :—"From this day forward no fruit shall grow in your orchard for ever," and that prophecy has been fulfilled.

Mochuda had in his monastery twelve exceedingly perfect disciples, scil. :—Caoinche Mac Mellain,⁴¹ who was the first monk to enter Rahen ; Mucoinog⁴² ; the three sons of Nascainn—Goban, Straphan, and Laisren⁴³ ; Mulua⁴⁴ ; Lugair⁴⁵ ; Mochomog Eile⁴⁶ ; Aodhan⁴⁷ ; Fachtna Coinceann⁴⁸ ; Fionnlog⁴⁹ and Mochomog who became a bishop later. The virtue of these monks surpassed belief and Mochuda wished to mitigate their austerities before their death. He therefore built separate cells for them that they might have some comfort in their old age as a reward for their virtue in youth ; moreover he predicted blessings for them. He made [a

ṭon neaḶ aṭubṛamaṛi ṭuap .i. MoḶae mac Melláin da nṭearna
 re realla maṭṭe ran ionnaṭo ré nabarṭar Cluain da Ḷrann. Aṣur
 aṭubairṭe nṛ:—"Ní hann ro bṭar teiréirṣe aḶṭ an ionnaṭo eile
 ionaṛi ṭéonaṭṣ Oia ṭuṭe." Aṣur ṭo fíoraṭo rin. Aṭubairṭe fṭor'
 MoḶṭa ré veirṣiobaṭ eile ṭo .i. ré fíacḶa:—"Ní hann ro bṭar
 teiréirṣe ṣé ṭo pinneapa realla ṭuṭe ann, ṭiṛ beṭo ṭrí hinṭo
 eile aṣaṭ, ṣṭíeaṭo ṭṛ aḶḶoḶar compánaṭṣ ṭuṭe fṛén ṭioḶ .i.
 AoḶán, ṭo ṭairi, 7 bṭaṭo teirerṣe a ccoṭṣeṛiḶ Ḷ Ṭorṛa 7 ap
 uait fṛén ainmneoḶar an ṭionnaṭo rin." Aṣur ṭo cṭmṭaṭo
 MoḶṭa realla eile ṭon Aeṣán rin accṛiṭo Ḷ Ṭorṛa Láimṭe
 SiabḶ Luacṛa. Aṣur aṭubairṭe MoḶṭa nṛ ṣo fárdemṭil
 "Ṭioccreaṭo taṭre ṭo cṭmṭeṭeṛcṛibail cṭṣaṭo ann ro .i. fíacḶa
 7 ap uaṭa ainmneoḶar an ionnaṭo ro." Aṣur ṭo fíoraṭo na
 fṭiṣṭe rin, ṭiṛ ap Ceall-fíacḶa aṭearṭar nṛ an ccill rin
 anuṣ, 7 ceall Aeṣáin aṭubairṭaṭi nṛa ap ṭṭṛ. Aṣur ṭo nṛn
 fárdemṭeḶṭ ṭo ṭṛoṭṭṣ eile ṭioḶ 7 ṭo fíoraṭo iaṭo.

Aimṛeari eile ṭo faṣbaṭo leaṭḶ boḶṭ ṭo pinnaṭo anaṭaṭar-
 nṛ 7 ṣo foṭaḶ Láimṭe nṛ mainṛṭṭiṛi Raṭṭin, 7 ṭo hoṭeaṭo an leaṭḶ
 rin aṣ MuḶṭa ṣo beṭ na earḶḶṭo, 7 ní nṛaḶ a fíor aṭṣe an
 ṭuṭe cṛeaṭo an taṭnm ṭo ṣarṛíḶe Ḷe ná fíor aṭuṛmṭṭeḶíṛíḶe.
 Aṭubairṭe MoḶṭa, "An leaṭḶ ro," ap ré, "Ṭioma ṭṛ ainm ṭo,
 7 Coṛmac ainm a aḶar ṭo fíol EaḶach EaḶaṭṣ," Ḷ nabarṭar
 clann nṛaḶaḶ EoḶaṭo. Aṣur ṭo mṭoraṭar caḶ uṭe faṭṭiteoiṛ-
 eaḶṭ MoḶṭa ṭe rin ṭiṛ ní Ḷ neaḶ eile fṭaṭi rin aḶṭ ap ṭn
 Spíoraṭo Naomṭ. Aṭubairṭe MoḶṭa nṛ Ṭioma ap mbeṭ na
 earḶḶṭo ṭo:—"Eṛiṣ ṣo luac aṭo ṭuṭíṭo fṛén an AoṭḶ EaḶaḶ ran
 nann ṭiaṛ ṭear ṭon Mṭmṭan ṭiṛ ap ann bṭar teiréirṣe, 7
 eṛieoḶaṭo coṣaṭ 7 ceannaṭiṛic mṭṛi ṭoiṛ ṭo cṭneaṭo 7 ṭo
 bṛaṭṛeaḶa muna nṛeaḶar ṣo luac ṭa teapaṛṭṭoin." Ṭo ṣṭuaṛi
 Ṭioma 7 earḶḶṭo eile ṭáṛi bṭainm Cuana leṛ buṭo veṛcṭiobaṭ ṭo
 MoḶṭa, aṣur ṭo chuṭaṭar a nṛb EaḶaḶ, 7 ṭo reannmṭṛi Ṭioma
 ap roḶṭuṭin ṭo ann bṛiaḶṛa Ṭé ṭá bṛaḶṛaṭḶ 7 ṭa cṭlannmṭaṭeṛne,
 aṣur ṭo nṛn fíroḶaḶ iaṭo 7 ṭo cṭmṭuṭiṣeaṭo mainṛṭṭiṛi leṛ inṭe

prophecy] for one of them, mentioned above, scil.:—Mochae Mac Mellain, for whom he had built a comfortable cell at a place called Cluain-Da-Chrann.⁵⁰ He said to him: “Your place of resurrection will not be here but in another place which God has given you.” That prediction has been verified. To a second disciple, scil.:—Fiachna, Mochuda said:—“Your resurrection will not be in this place though I have made you a cell here; you will have three further abiding places, nevertheless it will be with your own companion, Aodhan, that your remains will rest and your resurrection will be in the territory of Ui Torna, and it is from you that the place will get its name.” For this Aegan alluded to Mochuda likewise built another cell in the land of Ui Torna close by Slieve Luachra, and speaking prophetically he said to him: “The remains of your fellow-disciple, Fiachna, will be carried to you hither and from him will this place be named.” That statement has been verified, for the church is now called Cill Fiachna and it was first called Cill-Aeghain. Concerning other persons, Mochuda prophesied various other things, all of them have come to pass.

A child born of secret adultery was abandoned close by the monastery of Rahen and Mochuda fostered the child until he became a bishop, though no one knew his name or his progenitors. Mochuda said:—“This child’s name is Dioma and his father is Cormac of the race of Eochaidh Eachach.”⁵¹ All thereupon magnified the foreknowledge of Mochuda, which he had from no other than the Holy Spirit. Having consecrated him bishop,⁵² Mochuda instructed him: “Go in haste to your own native region of Hy-Eachach in the southern confines of Munster for there will your resurrection be. War and domestic strife shall arise among your race and kinsfolk unless you arrive there soon to prevent it.” Dioma set out, accompanied by another bishop, Cuana by name, who was also a disciple of Mochuda’s. They travelled into Ibh Eachach and Dioma preached the word of God to his brethren and tribesmen. He made peace between them and they built a monastery for him and he placed himself, his kindred, and parish

γ τυς ρέ ρέιν γ ἀέινε γ ἀφαιραιτε ι τὰ μαίγιρτιρ ποζραῶαὶ το Močuda γ το ἐριοέναις α beaṭa zo conáicc.

Διμριρ εἰτε τάνις Močuda ó Ραιṭean ἀβριουινριβ Μυῆαν γ τάνις α εCιαιρμαίξε Cυρῆ. Δγυρ ταρλα το Cαιρβριε mac Cριοῖῃταιν το ba Ríς Μυῆαν zo ραιβ ρε ανταν ριν αΜυίξε Cυρῆ ραν ιονατο ανθεάCαιρ Močuda. Τάνις ανταν ριν εαορ ειντιῖξε γ το leaγ cαιρleán το cαιρleánαιβ αν Ríς γ το μαρβαῶ α ρίοζαν ανη Δγυρ μόριán τὰ μιννντιρ γ αῖαC Δοῶ mac Cαιρβριε αρ ττυιτιμ αν εαιρleán ορῆα. Δγυρ το μαρβαῶ ανη τὰ εαC μαίτε το βίοῶ Δγ ιομέυρ cαιρβατο αν ρίς. Το ζυιῶ Cαιρβριε Močuda ανη ριν ρά αιῖθεῶτοCαν na ρίοζηα Δγυρ αν ῖεic, γ όο cονηαιρc Močuda cπειρεαῖ αν ρίς το ριν ὕρηνιῖξε cum Όia αρα ρον γ αουῖαιρc ρίυ:—"Είρξε." Δγυρ ὀείρξεατορ γ τυς Močuda ρlán τον ρίς ιαῶ, γ τυζατορ υἱle γlόριε Δγυρ μοla το Όia γ το Močuda. Δγυρ τυς αν ρίς ορρlα ιοῖῃτα το ὀφearανη γ το ρearῶόντυῖῃῃ. Δγυρ το βί ηeαC τίοῶ ριν leiρ nάρi βáιl ὕῖῃlῡῖαῶ το Močuda αν Δῖαῶ αιῖηe αν ρίς τρέ ρορμαῶ γ τρέ ὀίομυρ. Αουῖαιρc Močuda:—"ΡαCαιρ το ρίοlρα αμβάCαῶ γ ανοῖρηeαCτ ρά αταCαιξε ριομρ, βeιῶ ρί zo ρίορρυιῶe Δγυρ; γ ζιβé ηeαC βeanρyρ τíoμ αν ηίῶ το ῖeαῶ ó ηeαC εἰτε βeanραρ ηeαῖ γ ταλαῖ ὀe." Δγυρ το εuaiῶ αν ρear ριν γ αρίοl zo lυaC τον βιC.

Υαιρ εἰτε το ευιρ Močuda cμιορ όρῶα cυμ ρearγyρα ηic Cριοῖῃταιν αραιῶ ραlCαρ cριοicιnn le τειννear άρανη αιρ γ αρ ηζαῖαιl αν ερειapa ταμyρ το, μαίlle ρε βeanηoCτυη Močuda, το βί ρlán.

Διμρeαρ εἰτε το βί ρίς Μυῆαν, ι. Cαῖal mac Δοῶa ιρ αν ταλαῖ Cυρῆ, αρ na eαρlánῡῖαῶ o ῖalapaῖβ éααῖῃla, το ρῖη βοζαρ, βaCαC, τaλλ ὀe, γ τάνις Močuda μαρ αραιῶ ρέ, γ το ζυιῶ αν ρίς γ áCapaῶ é υἱμι αῖlánῡῖαῶ. Δγυρ το ζυιῶ, ιομορρo, Močuda cυμ Όia αρα ρον γ το ευιρ cόῖαρῆa na cριοῖe ceapῆa αρ αρύιῃῃ γ αρ εlυapaῖβ γ το βί ρlán ó ῖaC υἱle τoCaῖῃῃl, γ το élυῖneαῶ γ το éíῶeαC zo ροιρῃῃe, γ τυς Cαῖal

under his chosen master, Mochuda, and he ended his life (there) in peace.

On another occasion Mochuda travelled from Rahen to the provinces of Munster and entered Ciarraighe Corca.⁵³ It happened that Cairbre Mac Criomhthain,⁵⁴ who was king of Munster, was at that time in Magh-Cuirce, the place to which Mochuda came. At the same time there fell a fire ball which destroyed one of the king's residences, killing his wife, many of his people and his son, Aodh Mac Cairbre, who were buried in the falling ruin. There were killed there moreover two good carriage horses of the king's. Cairbre besought Mochuda that he would restore the queen and his son to life, and when the saint saw the king's faith he prayed for him to God and then addressing the dead he said,—“Arise.” They arose thereupon and he gave them safe to the king and they all gave glory and thanks to God and Mochuda. The king moreover made large offerings of land and servile tenants to Mochuda. But one of the tenants, through pride and jealousy, refused to obey Mochuda, notwithstanding the king's command. Mochuda said: “Your posterity will die out and their inheritance, for sake of which you (mis)behave towards me, shall become mine for ever ; whosoever takes from me that which another has given me shall be deprived of heaven and earth.” That man and his posterity soon came to nought.

On another occasion Mochuda sent a golden belt to Fergus Mac Criomhthan who suffered from uncleanness of skin arising from kidney disease and upon application of the girdle, by the blessing of Mochuda he recovered.

Another time again a king of Munster, Cathal Mac Aodha,⁵⁵ in the region of Cuirche, was a sufferer from a combination of complaints—he was deaf, lame, and blind, and when Mochuda came to see him the king and his friends prayed the saint to cure him. Mochuda therefore prayed for him and made the sign of the cross on his eyes and ears and immediately he was healed of all his maladies—he heard and saw perfectly, and Cathal gave extensive

feairinn móra do Dia 7 do Moṣuda go bráṭ, .i. Oilean Caṭail 7 Ror Deas 7 Ror Mór 7 Inir Ríc. Aṣur do éir Moṣuda a Ror Deas bráite naomṫa do ṫeanaṁ easlairi ann anonóir Dé, aṣur do tionrṣain Moṣuda féin mainirṫear do ṫeanaṁ an Inir Ríc 7 do bí ann rin bliadain iomlán. Do éir iarúṁ Moṣuda triur dona deirṣioblaibṫ aṫubṫamar éuar .i. tri mic Narcainn .i. Goban earpos, 7 Sparan raṣart, 7 Laicren Naom 7 an tearpog naomṫa Darṫomaiṣin (ṫus ṣraṫa don ṫroing ra a bṫaṣnaire Moṣuda) ṫá ccoiméaṫ ro 7 ṫa ccongṫáil arṫaio foirṫe, 7 ṫa XX eile do bráiteṫibṫ a mainirṫir Inir Ríc ina ionnaṫ féin. Aṣur diompuiṣ Moṣuda iar rin go Raiṫeann. Aṣur an inir rin a ṫubṫamar, Inir Ríc, ir ionnaṫ rónaomṫa í, 7 bíṫ ṫaoine rócráibṫeaṫ innṫe do ṣnáṫ.

Aṣur do bí Moṣuda aṣ riobal na Muṁan foir 7 do ṣabṫar an aṫainn re naṫarṫaoi Neimṫ antan rin 7 re naṫarṫar aṫainn mór annoir, aṣur do connairc ré uṫall mór air lár an aṫa ṫar a raibṫ ré aṣ ṣabáil. Aṣur do ṫóṣuibṫ é 7 ruṣ leir iona láimṫ. Ṣurab de aṫá, áṫ uṫla a bṫearuibṫ Muige. Aṣur diari an ṣiolla an ṫuball ar Moṣuda 7 ní ṫus do é, 7 aṫubairṫ, “Do ṫéana Dia réaṫ miorṫuilleaṫ don uṫall ro ṫriompra aniuṣ óir teangṫuirṫ ṫuinn ingion Cuana mic Cailcín 7 a lámṫ deap earṫaṫṫaṫ ṫa náṫ féirṫir le aonṫor do éur ṫi aṫṫ a beirṫ rinṫe ré na ṫaobṫ. Aṣur rlanóṫar í maille re ṣráraibṫ Dé ṫríṫ an uṫall.” Aṣur do fíoraṫ rin. Aṣur do connairc Moṣuda an ingean aṣ rúṣra 7 aṣ cluṫe ruṫ na hingeanuibṫ eile ar raṫṫe an baile. Aṣur do chuairṫ ṫá hionnruiṫe 7 aṫubairṫ ruṫ: “Ṣab an ṫuball ro aṣaṫ,” ar ré. Aṣur do rin rí alámṫ clé cum an uṫaill marṫ do ṣnáṫuiṣeaṫ. Aṫubairṫ rion: “Ní bṫúigṫe ṫu ir an lámṫ rin é aṫṫ rin an lámṫ eile cuiṣe.” Aṣur ar mbeirṫ don ingin lán don éreirṫomṫ do ṫairṣ an lámṫ deap do ṣluairṫoṫṫ. Aṣur do bí ar an láṫair rin lán do neart, do fuil, 7 do ṣluairṫeaṫ, aṣur do ṣlac an ṫúball lé. Daṫ fáilṫeaṫ go mór cáṫ de rin 7 ṫob ionṣantaṫ

lands to God and Mochuda for ever, scil:—Oilean Cathail and Ros-Beg and Ros-Mor and Inis-Pic.⁵⁶ Mochuda placed a religious community in Ros-Beg to build there a church in honour of God. Mochuda himself commenced to build a church on Inis-Pic and he remained there a whole year. [On his departure] Mochuda left there—in the monastery of Inis-Pic—to watch over it, in his stead, and to keep it in perfect order—the three disciples whom we have already named (scil:—the three sons of Nascon, *i.e.* Goban a bishop, Srafan a priest, and holy Laisren) together with the saintly bishop, Dardomaighen,⁵⁷ (who had conferred orders on them in presence of Mochuda) and forty monks. Thereupon Mochuda returned to Rahen. That island we have mentioned, scil:—Inis-Pic, is a most holy place in which an exceedingly devout community constantly dwell.

Mochuda next directed his steps eastward through Munster and he crossed the river then called Nem, and now named the Abhainn More. As he crossed he saw a large apple floating in the middle of the ford. This he took up and carried away with him in his hand. Hence (that ford is named) Ath-Ubhla in Fermoy.⁵⁸ His attendant asked Mochuda for the apple, but the latter refused to give it saying—"God will work a miracle by that apple and through me to-day: we shall meet Cuana Mac Cailcin's daughter whose right hand is powerless so that she cannot move it from her side. But she shall be cured by the power of God through this apple." This was accomplished. Mochuda espied the child playing a game with other girls in the faithche of the Lios. He approached and said to her:—"Take this apple." She, as usual, put forth her left hand for the fruit. "You shall not get it in that hand, but take it in the other." The girl full of faith tried to put out the right hand, and on the instant the hand became full of strength and blood and motion so that she took the apple in it. All rejoiced

iad ir an míorbháil rin. Aduðairt Cuana an oirðe rin fur an inghin:—"Tós féin do roga do macaib níz na Mumhan 7 do geadra duit é." Aduðairt an ingean:—"Ní bia fear agamra déit an fear do plánuig mo lám." "An cluine riu, a Mochuda," ar Cuana. "Tabairri an ingean daíra," ar Mochuda, "asur do béarra í na mnaoi póirta do Dia leáir plánaó a lám." Asur tug Cuana an ingion .i. plantonait, maille re na hoigheadé 7 ré na fearann atá an bhuac na habann re nabairtar Nem. do Dia 7 do Mochuda go brát. Asur ba docturapugbala mete inis Cuana. Asur do rug Mochuda an ingean leir go Raitin 7 tug a beata go roconad ar abrochar na ccaillead noub ann nó sur hionarbad ó ríogaib Teairac Mochuda ar ácair féin aílail do cluipíde. Asur rug leir plantonait maille ré cad, 7 ar ccumad acatrac féin a Lior Mór do cuir plantonait da dútaig ionur go ccumdoad rí realla oi féin ann. Asur do cumdaig realla deallraigtead a cCluain Dalláin, 7 a porrairte Mochuda atá.

Do bí Mochuda ran ionnad ionar cumdaig re Lior Mór, pul do tionrgain aitreabad ann, 7 do éala sut na ndaoine do bí ag léagtoiread a Raitin, 7 aduðairt re na deirgíobal:—"Aitním surab annran ionad ro do déonaig Dia duinn ár mainirtir do deanaí." Asur ba ríor rin iardain.

Lá da tainis Columcille go Raitin mar araid Mochuda asur aduðairt fur:—"Ar ionnuin leatra an tionad ro abfuile"? "Ar ionnuin, go deimín," ar Mochuda. Aduðairt Columcille:—"Ná cuiread oirta an nío adéarra ríot .i. nac ann ro bía teiréirge, oir éireodair formad níz éireann 7 ácloinne ríot, ar fupáileam oirge do éleiréib éirionn. Asur do deanaio tura dionarbad ar an ionnad ro." Asur oriairug Mochuda do Columcille do bí na fáir fíreannad:—"Cá hionnad eile ambead a teiréirge"? Aduðairt Columcille:—"An tionnad abraca tú an pluag aingeal do mullaé Sléibe gCua 7 an ácaoir airtio acu agá cógbáil leó, 7 an ionaig óir innte, ar

thereat and were amazed at the wonder wrought. That night Cuana said to his daughter: "Choose yourself which you prefer of the royal youths of Munster and whomsoever your choice be I shall obtain in marriage for you." "The only spouse I shall have," said she, "is the man who cured my hand." "Do you hear what she says O Mochuda," said the king. "Entrust the child to me," answered Mochuda, "I shall present her as a bride to God who has healed her hand." Whereupon Cuana gave his daughter Flandnait, together with her dowry and lands on the bank of Nemh, to God and to Mochuda for ever. Cuana was almost incredibly stout. Mochuda took the maiden with him to Rahen where she passed her years happily with the religious women there till Mochuda was expelled by the kings of Tara as you may hear. He took Flandnait with him (from Rahen) in his party to her own native region that she might build herself a cell there. She did build a famous cell at Cluain Dallain in Mochuda's own parish.⁵⁹

Previous to his expulsion (from Rahen) Mochuda visited the place where (later) he built Lismore and he heard the voice of persons reading at Rahen, wherefore he said to his followers: "I know that this is the place where God will permit us to build our monastery." This prophecy was subsequently verified.

On a certain occasion Columcille came to Rahen where Mochuda was and asked him:—"Is this place in which you now are dear to you?" "It is, indeed," answered Mochuda. Columcille said: "Let not what I say to you trouble you—this will not be the place of your resurrection, for the king of Erin and his family will grow jealous of you owing to machinations of some of the Irish clergy, and they shall eventually drive you hence." Mochuda questioned Columcille who had a true prophetic gift—"In what other place then will my resurrection be?" Columcille told him—"The place where from the summit of Slieve Gua you saw the host of angels building a city of silver with a statue of gold therein

bpuac na haḏann me nabarṭar Neim̃; ar ann biar teiréirge 7 arí an caṭaoir aigr̃o—teagḏairi, ameaḏon eaṭorṭa.” ‘Do tuc Moṣuṭa sup̃ b̃p̃oir rin 7 tuc molaḏ 7 ḡl̃oir̃e do ‘Dia.

Lá eile do b̃i Moṣuṭa a Rait̃in 7 tainis cléir̃eac̃ 7 manac̃ oḏá m̃uirt̃ir̃ féin arṭeac̃ do b̃i int̃an rin ran rann tuaiḏ don m̃m̃ain; 7 do íléact̃ a b̃riag̃nair̃e Moṣuṭa mar̃ fá b̃éar̃ dona manc̃aib̃; aḡur aḏub̃air̃t:—“A aṭair̃,” ar̃ ré, “do c̃oim̃lionur̃ ḡac̃ níḏ aḏúb̃air̃ liom̃ ó an uair̃ oṑag̃ḡur̃ tu aRait̃in, 7 aiteanñta an T̃igear̃na do réir̃ úir̃o, ac̃t̃ am̃áin ḡo t̃tug̃ar̃ leam̃ b̃riṭ̃air̃ oam̃ féin ón m̃beaṭa r̃aoḡalta a r̃aib̃ ré ḡan ceat̃ ouit̃ir̃.” “Aḏeir̃im̃ir̃ r̃iut̃ ḡo r̃íuñneac̃,” ar̃ Moṣuṭa, “oḏa ñoeac̃ṭ̃ara ar̃ mullaḏ c̃nuic̃ áir̃o c̃om̃áir̃o leat̃ ḡlao do leig̃ean oḏa t̃tug̃ṭ̃a cuḡam̃ra ḡac̃ ñouine do cl̃uiñrin do ḡlaoḏ, náḏ oiuḡr̃aiññir̃ r̃iorm̃e neac̃ oíob̃ ḡan an ḡab̃áil uile a ñaib̃ir̃o an c̃raḏaḏ.” Aḡur ar̃ c̃cluiñrin na m̃briat̃ar̃ rin do c̃ác̃, do t̃uig̃eḡar̃ m̃éir̃o 7 leiteat̃ ḡr̃ára Moṣuṭa 7 t̃uḡar̃ ḡr̃ára do ‘Dia.

Lá eile aṭṭr̃áṭ earr̃air̃t le na naom̃ṭ̃ac̃t̃ uair̃ do ló aḏub̃air̃t Moṣuṭa me na manc̃aib̃:—“Ní c̃ait̃ream̃ níḏ aḡuḡ no ḡo néir̃teat̃ra r̃aoir̃oin ḡac̃ aoiñ fá leit̃ aḡuib̃ óir̃ do t̃uig̃ r̃ion ḡo r̃aib̃ earc̃áir̃dear̃ aig̃ neac̃ oíob̃ me neac̃ eile don c̃óim̃-t̃ionól.” Aḡur t̃uḡr̃at̃ na b̃riṭ̃ir̃e aḏr̃aoir̃oine uile do. Aḏub̃air̃t neac̃ oíob̃ me Moṣuṭa ina r̃aoir̃oin:—“Ní hioñm̃uin liom̃ féin do m̃uilleóir̃ r̃i, 7 ar̃é aḏub̃ar̃ mo neam̃ḡr̃áḏ do ant̃an c̃éim̃ don m̃uileanñ ní h̃áil leir̃ aneir̃eḡḡa do c̃oḡb̃áil dona capuill̃ib̃ 7 ní h̃áil ná na r̃aic̃ do lionaḏ don m̃in ná cuḡnam̃ uim̃i aḡcur̃ ruar̃. Aḡur ní heaḏ am̃áin ac̃t̃ do ḡúir̃o ré ḡac̃ níḏ ar̃ anait̃ liom̃ 7 ní r̃eḡar̃ra ac̃t̃ do r̃ir̃oir̃ ‘Dia c̃r̃eḡat̃ uim̃ a ñoeiñionñ ré rin. Aḡur ar̃ miñic̃ r̃muaiñim̃ aḏual̃a nó a ear̃onóruḡaḏ ḡo r̃áḡaíl b̃áir̃ do.” Aḏub̃air̃t Moṣuṭa, “A b̃riṭ̃air̃ ḡr̃áḏaig̃, aḏeir̃ an r̃áig̃, “declina a malo et fac bonum” (b) .i. r̃eaḏaiñ an tolc̃ aḡur oéana an m̃ait̃; oḏa r̃eir̃ rin oéiñr̃i m̃ait̃ don m̃uilleóir̃ 7 t̃ioc̃r̃aig̃ don m̃ait̃ rin ḡo ñoionḡna rin

on the bank of the Nemh—there will your resurrection be, and the chair of silver is your church in the midst of them.”⁶⁰ Mochuda believing what he heard thanked and glorified God.

As Mochuda on another day was at Rahen there came to him a priest and monk of his own community from the northern part of Munster⁶¹; he made a reverence as was the custom of the monks; in Mochuda’s presence and said to him, “Father, I have complied with all your commands and the precepts of God from the day I left Rahen till now—except this—that, without your permission, I have taken my brother from the secular life.” “Verily I say to you,” answered Mochuda, “if you were to go to the top of a high hill and to shout as loudly as you could and were to bring to me all who heard the cry I should not refuse the habit of religion to one of them.” Hearing these words all realised the character and extent of Mochuda’s charity and returned thanks to God for it.

On a certain day about vesper time, because of the holiness of the hour, Mochuda said to his monks:—“We shall not eat to-day till each one of you has made his confession,”⁶² for he knew that some one of them had ill will in his heart against another. All the brethren thereupon confessed to him. One of them in the course of his confession stated: “I love not your miller and the cause of my lack of charity towards him is this, that when I come to the mill he will not lift the loads off the horses and he will neither help me to fill the meal sacks nor to load them on the horse when filled. And not this alone but he does everything that is disagreeable to me; moreover I cannot tell, but God knows, why he so acts. Often I have thought of striking him or even beating him to death.” Mochuda replied, “Brother dear, the prophet says—‘Declina a malo et fac bonum.’ Avoid evil and do good. Following this precept let you act kindly towards the miller and that

maic òuitir, 7 go mbeicfíge in búir ccáirtoib zráðac da céile." Mar rin dóib, go ceann trí lá, asur zac nío ar fearr oféad an brátair za déanam aise von muilleoir. Zívead níor feacain an muilleoir aóroicébéara féin, 7 níor feacain an brátair a fuat do ran. Doubairt Moctua an tpeas lá rir an mbrátair, a fáoirtoin do éabairt do. Doubairt an brátair:—"Arí ro mfaoirtoin a átair; ní hionmuin liom an muilleoir fór." Doubairt Moctua, "Ciaoélócair anocht 7 ní cáitpíó biaó amairmoó nó go noeada dá ionnruíde 7 cáitpíóde ar don rúíde air don bóro 7 beicíóde in búir ccáirtoib zráðaca ó rin amac." Asur do fíoraó rin; óir do líonaó an manac rin ó zráraib an Sbiopato Naomha tré foirceasual Moctua. Asur tug glóir 7 molaó do Moctua mar do donnaipe é ar na foirbhuzaó ó zráraib an Sbiopato Naomh.

Lá eile do bádar diar manac do mainirtir Moctua as cómpaó pé céile, asur von cinéal bpeactnac iao. "Acá," ar riao, "Moctua áirraíó go móir, zívead ní zar do báir ofágaíl. Asur ar veimín nác faátair aleitéad cóiróce an umlaet na anteadóibpeacáib. Asur dá mbeaó pé zan beic ann ar neac asuinne do toárai ina ionnao 7 ar an aóbar rin marbamna é, óir ní bfuíge féin báir go luat." Asur bá hí accomairle abreit antepieaó na hoiróce rin cum na habann 7 abácaó 7 a folac mar naó faátaí a fíor go bráet. Asur fuaríadair na óiaiz rin é an ionnao uaigneac as déanam a úrnaiige mar fá béar do. Asur do éangladair go docamlac é, asur ruazadair dia muin eatorpca cum na habann é. Asur tarla dóib dá breic cum na habann manac cráibveac dáir béar an neilz cóirpeasga do timpcealluzaó zac noiróce. Asur doubairt riu rin, "Créao rin beiréige lib"? Doubradair zupab éaduige oíoinge dona mancaib da mbreit dá níge cum na habann. Asur níor creitpíom rin ar na guin ón Sbiopato Naomh. Asur doubairt, "Cuipíó oib búir nepe go bpaicimír é." Asur doó éigíon dóib, asur aré eipe fíic ann rin Moctua. Asur doó é an manac

charity of yours will move him to charity towards you and ye shall yet be steadfast friends." Things went on thus for three days—the monk doing all he could to placate the miller. Nevertheless the miller did not cease his persecution, nor the brother his hate of the miller. On the third day Mochuda directed the brother to confess to him again. The brother said:—"This is my confession, Father, I do not yet love the miller." Mochuda observed:—"He will change to-night, and to-morrow he will not break fast till you meet him and you shall sit on the same seat, at the same table, and you shall remain fast friends for the rest of your lives." All this came to pass; for that monk was, through the instruction of Mochuda, filled with the grace of the Divine Spirit. And he glorified and praised Mochuda, for he recognised him as a man favoured by the Holy Ghost.

On another occasion two British monks of Mochuda's monastery had a conversation in secret. Mochuda, they said, is very old though there is no immediate appearance of approaching death—and there is no doubt that his equal in virtue or good works will never be found—therefore if he were out of the way one of us might succeed him. Let us then kill him as there is no likelihood of his natural death within a reasonable time. They resolved therefore to drown him in the river towards close of the following night and to conceal all traces so that the crime could never be discovered. They found him subsequently in a lonely place where he was accustomed to pray. They bound him tightly and carried him between them on their shoulders to the water. On their way to the river they met one of the monks who used walk around the cemetery every night. He said to them: "What is that you carry"? They replied that it was portion of the monastic washing which they were taking to the river. He however, under the insistent suggestion of the Holy Spirit, believed them not. He said: "Put down your load till we examine it." They were constrained to obey and the burden proved to be—Mochuda. The monk who detected [the proposed murder] was the overseer

rin doḅ feaṭmannac̣ ir an mbaile rin. Aṣur aṭuḅairt zo tuirioḅ, “A Dē ar olc an obuiri rin do ḱionṛṣainḅúir.” Aṭuḅairt Moṣuṭa zo ciuin, “A mīc do buṭ m̄aiḱ ṭam̄ra riuṭoimirit orim ḱiri do har̄m̄eoiṣṭaṭoi me iṭiri na mairṭir̄eaḱa naom̄ḱa. Aṣur do buṭ olc ṭoḱib̄ rion é, ḱiri ar aḅroḱar iuṭair do r̄eaḱ aṭiṣear̄na r̄ein do ḅeioṛi aṣ r̄áṣail r̄eine do r̄ior ḱiri doḅ aíl leo m̄iri do ḱur cum báir ionnur zo mbeioṛi am ionnaṭ ḱr̄ cionn mo m̄anaḱ. Aṣur ní hiaṭ na ṭaoine malluiṣṭe úto, ná ṭaoine ṭon ḱine ṭá ḅṛuil r̄iaṭ, ḅur coṃarḅaṭa ṭam̄ra zo ḅr̄áḱ, aḱṭ ar do cenél an neic̄ tr̄é ar r̄aor̄i ṭia me ḅiar r̄ear̄ mionnaio ṭom̄ éiri. Aṣur ní ḅia mo ḱaḱair zo ḅr̄áḱ ṣan ṭronṣ éiṣin ṭon ḱine ḅr̄eaḱnac̣ innṭe r̄á na noionṣanṭar̄ ṣáir̄e ṭ̄ r̄anaṃaṭo ṭ ṭá nác ḅia maoin na ṭar̄ḅa aḱṭ rin.” Aṣur an neac̄ rin do r̄aor̄i Moṣuṭa aṛa m̄illeaṭ ar ṭon ḱine Ciarr̄úṣeac̣ é, ṭ ar ṭioḅ aṭáio coṃarḅaṭa ṭ luḱṭ ionnaio Moṣuṭa do ṣr̄éar̄.

Do ḅi Moṣuṭa aḅṛaṭ ṭaim̄iri mar̄ aṭuḅramar̄ ḱuar̄ nár̄i báil leir̄ ba na capuill do ṭóṣḅail cuiṣe ḱna ṭaoiniḅ aḱṭ aṛiaṭ a manaiṣ do ḅioṭ aṣ roṃar̄i ṭ aṣ r̄r̄eaḱar̄ na ṭalm̄an do ṭ aṛiaṭ ṭiompr̄c̄ar̄aṭo ṣaḱ níṭo ḅeiriḱiṣe cum na mainir̄ṭr̄eaḱ aṛa muin r̄ein. Ṭáiniṣ r̄ionan̄ ṛaom̄ ar̄ ḱuair̄ṭ ḱum Moṣuṭa ar̄ ṭr̄eaḱṭ do ḱn̄ R̄oim̄ anṭan rin aṣur r̄á ḅr̄áḱair̄ do Moṣuṭa é. Aṣur do r̄r̄r̄eaṣ r̄é Moṣuṭa ṭ aṭuḅairt:—“A Moṣuṭa,” ar̄ r̄é, “cr̄eaṭo uim̄ a ccuiriiri moṣr̄aine ḅur̄ nainm̄iolṭaṭo ḅr̄úṭeaṃal ar̄ na ṭaoiniḅ aṭá na nainm̄iolṭaiḅ r̄éar̄úṃṭa? Aṣur ṣur̄ ar̄ aṛon do ḱr̄uṭuiṣ, ṭia ṣaḱ ainm̄ilṭe eile? Aṣur, ar̄ ṭeim̄in, náḱ cair̄ṭr̄eaṭora ḅiaṭo ir̄ an mbaile ro n̄o zo ṭṭóṣḅar̄ an ṭoḱar̄ úto ṭioḅ.” Aṣur do aonṭuiṣ Moṣuṭa anonḱiri r̄ionain̄ ṭona manḱaiḅ ṭaim̄ ṭ capuill ḱuḱa ḱ na ṭaoiniḅ ṭ iaṭo r̄ein do ḅeic̄ r̄aor̄i ḱn̄ moṣr̄uine aṭuḅramar̄. Na ṭiaṣ rin iomor̄rio do ṣaḅ tr̄óḱair̄e an ṭaḅ ṛaom̄ḱa ṭaḱṭaoin do Moṣuṭa ṭ ṭá m̄anḱaiḅ ar̄ ron ná ṣaḅaiṭoir̄ ba ná r̄r̄r̄éiṭo ḱuḱa, ṭ ṭáiniṣ zo R̄air̄ṭin ṭ tuṣ X m̄ba r̄iḱḱeaṭo ṭ ṭar̄ḅ ṭ oir̄ r̄aḱṭair̄eaṭa ṭ oir̄

of the homestead. He said mournfully, "My God, it is a dreadful work you are about." Mochuda said gently:—"Son, it were well for me had that been done to me for I should now be numbered among the holy martyrs. And it were bad for them (the two wicked monks) for it is with Judas the betrayer of his Lord they should be tortured for ever, who had desired my death for their own advancement. Neither these wretched men themselves nor anyone of their nation shall be my coarb for ever, but my successors shall be of his race through whom God has rescued me. Moreover my city shall never be without men of the British race who will be butts and laughing-stocks and serve no useful purpose." The person who saved Mochuda was of the Ciarraighe race and it is of that same people that the coarbs and successors of Mochuda have commonly been ever since.⁶³

Mochuda refused for a long while, as we have already said, to accept cattle or horses from anyone; it was the monks themselves who dug and cultivated the land and they did all the haulage of the monastery on their own backs. St. Fionan⁶⁴ however who was a kinsman of Mochuda and had just returned from Rome, came at this time on a visit to the monastery. He reproached Mochuda saying: "Mochuda, why do you impose the burden of brute beasts upon rational beings? Is it not for use of the latter that all other animals have been created? Of a truth I shall not taste food in this house till you have remedied this grievance." Thenceforth Mochuda—in honour of Fionan—permitted his monks to accept horses and oxen from the people and he freed them from the hardship alluded to. Sometime later the holy abbot, Lachtaoin,⁶⁵ compassionating Mochuda and his monks because of their lack of cattle paid a visit to Rahen bringing with him a gift of thirty cows and a bull, also a couple of cattle-

men and two dairymaids. Coming near Rahen he left the cattle in a secluded place, for he did not wish them to be seen. Thereupon he went himself to the monastery and simulating illness requested a drink of milk. The house steward went to Mochuda to tell him that Lachtaoin was ill and required milk. Mochuda ordered the steward to fill a pitcher with water and bring it to him—and this order was executed. Mochuda blessed the water which immediately was changed into sweet new milk apparently of that day's milking. He sent the milk to Lachtaoin but the latter identified it as milk miraculously produced ; he in turn blessed it with the result that it was changed back again into water. He complained :—"It is not water but milk I have asked for." The messenger related this fact publicly. Lachtaoin declared :—"Mochuda is a good monk but his successors will not be able to change water into milk," and to the messenger he said—"Go to Mochuda and tell him that I shall not break bread in this house until he accept the alms which I have brought to the community." On Mochuda agreeing to accept them he handed over the cattle and dairymen to the monks of Rahen and the stewards took charge of them. Mochuda said thereupon, that he should not have accepted the cattle but as a compliment to Lachtaoin. Lachtaoin replied :—"From this day forward there will be plenty cattle and worldly substance in your dwelling-place and there will be a multitude of holy people in the other place whence you are to depart to heaven (for you will be exiled from your present home)." After they had mutually blessed and taken leave and pledged friendship Lachtaoin departed.

Once, at harvest time, the farm steward came to Mochuda complaining that, though the crop was dead ripe, a sufficient number of harvesters could not be found. Mochuda answered : "Go in peace, dear brother, and God will send you satisfactory reapers." This promise was fulfilled, for a band of angels came

an ḡuirt doḃ aibéige 7 do ba mḡ dona ḡortaiḃ 7 do beairac é ḡo luac, 7 do éiomairḡadar an don ionnac. Aḡur doḃ ionnḡantaḃ leir namancáiḃ rin, ḡiḃeacḡ do éuigeadar ḡurab ó Dia táinig rin. Aḡur tuḡadar ḡrára 7 molaḡ do Dia 7 do Moṣuda.

Do bí umláirḡ manac Moṣuda an mḡeac rin da nabraiḡ an neac buḡ rine no bfeairi aco rir an neac eile luige ar an tteine ḡo noionḡnacḡ ré rin. Dá ḡeairḡacḡ rin do bádar ḡroingḡ dona braitḡriḃ lá re haḡairḡ aráin doimḡḡacḡ ir an uamḡa aḡur doḡbairc braitḡairi ḡiobḡ re braitḡairi doḃ óige iná é réin:—“Acá an tarán dá loḡḡacḡ 7 rriocáil é ḡo luac.” Aḡur do bí rluarac iairuinn aco le tḡḡḡbairḡir an tarán ar an uamḡa 7 níoir rriṭ an tḡacḡ rin i. Aḡur níoir féac iomoirro an braitḡairi óḡ don teine do bí ar laraḡ ambec na huamḡa acṡ do ḡlac an tarán 7 do acḡuirḡ é da lámáiḃ 7 ní ḡeairnais uirḡóirḡ ar doimḡan do. Lá eile do bádar mancais Moṣuda aḡ ḡeanaḡ umuloiḡi láim rir an abuinḡ do bí tḡiḡo an mbairle. Aḡur do ḡairi neac áirraiḡ aco braitḡairi óḡ dar bainm Colmán cum oibre éisín. ḡéirḡeadar dá Colmán deas leir an aonguṡ rin cum na hábbann ar ron Colmán do ḡairm aḡur náḃ doḡbairḡ Colmán dáirḡḡe aco. Aḡur doḃ follur umlaḃt manac Moṣuda de rin.

Aḡur baḡ móri an umla 7 abḡoirḡe ina tteinneairaiḃ 7 ina earláintíḃ mari deairḡtarí amanac ḡiobḡ aḡa' riliḡir cḡuḡa a cḡeacṡaiḃ a cḡuirp ir an tḡlḡe ina ḡeais 7 nári éaḡaon 7 narí innir é do neac 7 narí rḡuir dá obuir da noimint, ḡiḡeacḡ doḃ follur ariá fíḡḡairi ḡo raiḃ ré earláintecac óiri do chuairḡ acóirp accaoile ḡo móri. Aḡur do ḡab tḡiḡaḡa 7 tḡocáirḡ mḡri na braitḡre do. Aḡur ḡfaiḡruiḡ Moṣuda de, fá réin a umla 7 ariagla, cúir a earláinte. Do éairbeáin an braitḡairi acṡaiḃ do, 7 iac ar na nḡeairraiḡ le ḡac do bí moṡruairḡ tairir. ḡfaiḡraiḡ Moṣuda cia do rin an roḡ neamḡrḡocairḡeacḡ doḡulainḡ ro oir. Doḡbairc an manac:—“Lá do bámar aḡ

to the ripest and largest fields, reaped and bound a great deal quickly, and gathered the crop into one place. The monks marvelled, though they knew it was God's work and they praised and thanked Him and Mochuda.

The spirit of obedience amongst Mochuda's monks was such that if any senior member of the community ordered another to lie in the fire he would be obeyed. As an instance of this, —some of the brethren were on one occasion baking bread in an oven when one of the monks said to another younger than himself, "The bread is burning: take it out instantly." There was an iron shovel for drawing out the bread but the brother could not find it on the instant. He heeded not the flames which shot out of the oven's mouth but caught the hot bread and shifted it with his hands and suffered no hurt whatever.⁶⁶ On another day the monks were engaged in labour beside the river which runs through the monastery. One of the senior monks called upon a young monk named Colman to do a certain piece of work. Immediately, as he had not named any particular Colman, twelve monks of the name rushed into the water. The readiness and exactness of the obedience practised was displayed in this incident.

Great moreover was their meekness and patience in sickness or ill-health as appears from the case of the monk out of the wounds of whose body maggots fell as he walked; yet he never complained or told anyone or left his work for two moments although it was plain from his appearance that his health was declining, and he was growing thinner from day to day. The brothers pitied him very much. At length Mochuda questioned him—putting him under obedience to tell the truth—as to the cause of his decline. The monk thereupon showed him his sides which were torn by a twig tied fast around them. Mochuda asked him who had done that barbarous and intolerable thing to him. The monk answered:—"One day while we were drawing logs of

ταραινς μαίρε πόμόρι όν ccoill γ το bṛur mo éruor lé méao na fearṑma το bṛ orṡm aṣur το éuit mo léine rém éoraiḃ; το éonnairc neac ṑá raib am ṑiaig rin, aṣur ṑfáirς an ṣao ro tar mo éaoḃaiḃ coimṡteann rin ionnur ṣur mṡrṣaṑḃ feoil mo éaoib uaiṑ.” Aṑubairc Moṣuṭa:—“Cṛeao uim nári rṣaoilir féin an ṣao”? Aṑubairc an manac, “Náe liom féin an corṡ ro γ an neac το éuir orṡm é nári rṣaoil é.” Aṣur το bṛ bliadain iomlán ó το cuiréao an ṣao tarṡur ṣur anuair rin. Aṑubairc Moṣuṭa:—“Ar móri an rian ṑfuilṡṡir, a bṛáṡair, aṣur aṛa řon rin bíṑḃ το ṡoṣa aṣao rṫáinte cuirṡ nṑ anma ṑfaṣail annoir le ṑul éum na beaṭa řiorṡúige.” Aṑubairc rion:—“Cṛeao ṑob áil liomra το beic ari an raoṣal ro”! Aṣur το éoṣ ṑul éum nṡḡe. Aṣur ari nṣabáil tracráimint γ coimaoineac ṑo το chuaiṑ το éum nṡḡe.

Táinṡ lá eile ṣo Moṣuṭa bean ṑári bainm ṑriṣ γ a lám éirṡṡṡe aice nári bṛéirṡi lé aṑṑṣbáil ó na taoḃ, γ a fear lé. Aṣur το ṣuiréaoari Moṣuṭa řón lám το rṫánuṣaḃ. Aṣur το bṛ an bean corṡac antan rin. Aṣur το řin Moṣuṭa a lám le hṡball éúice mari το řin le hinṡin éuana, re řlanṑnaic. Aṣur aṑubairc “Aeleuaḃ,” ari ré, “cuiri an lám earṫán ari éeann an úbail ro.” Aṣur το cuiri mari aṑubairc Moṣuṭa. Aṣur το ṣlac an túball ari aláim γ το bṛ rṫán γ mari το bliair ři an túball το éuirṡiṣ a corṡrṫear ṣan teinnear, ṣan ṑocamál. Aṣur το éuaoari na tris maille ṣairṑeacur.

Aṡuill το éarṡṡair an řáir Colum Cuille γ móran το naomaiḃ eile το Moṣuṭa a ionnarṡaḃ a Raiṡin, táinṡ Riṣ. Teamṡac, bláṡṡac mac Aoṑa Sláine, γ ṑiarmuio aḃráṡair, γ cléiriṣ eile το muintiri Cluana hEairair το řuráil orṡa Moṣuṭa το ionnarṡaḃ. Aṣur aṑubṡaoari řur:—“Fáṣaiḃri an baile ro aṣur an talám uile, aṣur ṑeana ionnaṑ ṑuit féin.” Aṑubairc Moṣuṭa:—“Ar ann ro buṑ áil ṑamra mo beaṭa το cṛiocénuṣaḃ aṣur aṑáim móran το bliadnaiḃ a řeirḃiri το ṑia ann nac [beaṣ (?)] ranṡṣra cṛiṑ moṑ beaṡṡaḃ. Aṣur [ari] an

timber from the wood my girdle broke from the strain, so that my clothes hung loose. A monk behind me saw this and cutting a twig tied it so tightly around my sides that it has caused my flesh to mortify." Mochuda asked—"And why did you not loosen the twig"? The monk replied—"Because my body is not my own and he who tied it (the withe) has never loosed it." It was a whole year since the withe had been fastened around him. Mochuda said to him:—"Brother, you have suffered great pain; as a reward thereof take now your choice—your restoration to bodily health or spiritual health by immediate departure hence to eternal life." He answered, deciding to go to heaven:—"Why should I desire to remain in this life." Having received the Sacrament and the Holy Communion he departed hence to glory.

There came to Mochuda on another occasion with her husband, a woman named Brigh whose hand lay withered and useless by her side: she besought the saint to cure her hand. Moreover she was pregnant at the time. Mochuda held out an apple in his hand to her as he had done before to Flandnait,⁶⁷ the daughter of Cuana, saying—"Alleluia, put forth your nerveless hand to take this apple." She did as she was told and took the apple from his hand and was cured; moreover as she tasted the fruit parturition came on—without pain or inconvenience, after which [the pair] returned to their home rejoicing.

In fulfilment of the prophecy of Columcille and other holy men that Mochuda should be expelled from Rahen the king of Tara, Blathmac, the son of Aodh Slaine, and his brother Diarmuid⁶⁸ came, together with some clergy of the Cluain Earaird⁶⁹ community, to carry out the eviction.⁷⁰ They said to him "Leave this monastery and region and seek a place for yourself elsewhere." Mochuda replied—"In this place I have desired to end my days. Here I have been many years serving God and have almost reached the end of my life. Therefore I shall not depart unless I am dragged

aḏḅar rin nī fūiḡeam̃ an tionaṭṭa muna tṭaraingṭear ar
 lāmāiḅ ḡo haiṁḏéonaḥ ar me, ḡir nī veaḡṁaipeaḥ ḡo fēanḡir
 anveipeaḥ aḃeaṭa ḡo naṭṛóḥaḥ ré ḡá ḡéoin ar an ionnaṭ
 ambeaḥ ré ne haiṁṛir fāṭa.” Ḍiompūiḡeaṭar na huairle rin
 ḡo blāṭmac ḡ ḡo rinṛiaṭ caṛaoiṭ Ṿoṣuṭa ḡo fāllra accāraiḅ
 iomḥa rin. Aḡur ḡo ḡūiḡeaṭar é ḡo ṭṭiocṛaḥ fēin ḡo ṛḡṛior
 Moṣuṭa, ḡ nāḥ ṭearriṁaiṭ oriṭaran a fāḡḃāil. Ṭāiniḡ iomorro
 an riḡ ḡo ṛoḥṛaiṭ ṁḡṛ. Aḡuḃaiṛṭ Moṣuṭa ne na maṁḥaiḅ
 aṁḡail fāiḥ, ne ṭeaḥṭ ḡon riḡ, “A ḃṛaiṭne ḡṛāḥaḥ,” ar ré,
 “ollṁūiḡiṭ ḃṛi neipeaḥa ḡ ceanglāiḥ iṭ, ar ḡeari [ḡo ṭṭioc-
 ṛaiḥ] fīréiḡion ḡ ḡluaiṛioḥṭ oriḃi ḡ ḥiḡearṁaoiḅ an ṭalmān ṛo,
 ḡo ḡéanaṭ ḃur nionarḃaḥ ḡ ḃṛi ṛṛioḥṭṭur ar ḃṛi nionnaṭ fēin.”
 Ṭāiniḡ iṛum an riḡ ḡ aḃṛaiṭir ḡ ṁḡṛān ṭūaiṛliḅ eile léo. Aḡur
 ṭorineṭar cōṁnuṭe accoṁṫoḡur Raiṭin. Aḡur ḡo ḥur an
 riḡ a ḃṛaiṭir, .i. Ḍiarmuiṭ, maille ṁḡṛān eile ṭionnarḃaḥ
 Moṣuṭa, ḡ ḡá ḥur ar an mbaile ḡá aiṁḡéoin, ḡir ḡo ḡāḃ
 Ḍiarmuiṭ ḡo lāiṁ ḡo ṛṭionḡṁaḥ ré rin. Aḡur ar aṁlāiḥ fuaṛi
 ré Moṣuṭa aḡ ṁṛnaiḡṭe ir an coṛṛin aḡur ṭṛiṛṛuiḡ Moṣuṭa
 ḡe ciṭ uim aṭṭāiniḡ ré cé ḡo ḃi aṫioraiḡe. Aḡuḃaiṛṭ Ḍiarmuiṭ
 ḡurab é blāṭmac an riḡ ḡo ḥur é ḡá ḡāḃāil ṛion ar lāiṁ ḡa
 ḃṛeiṭ ar an ccaṭair ḡ ḡá ionnarḃaḥ ar an Ṿiḡe uile. “Ḍéana
 māḥ āil ṭuiṭ,” ar Moṣuṭa, “ḡir aṭāmaoiṭne ollāṁ ḥum ḡāḥ
 nīḥ ṭṛulāḡ ar ḡṛāḥ Ḥṛioṛṭ.” Aḡuḃaiṛṭ Ḍiarmuiṭ:—“Ar
 ṭeiṁin nāḥ ṭionḡanṛa ḡo ḃṛāṭ a leiṭeio ṭainṭliḡe; ṭéineḥ an
 ṭé ṭoiḡéoiṛar.” Aḡuḃaiṛṭ Moṣuṭa:—“Ḍo ḡeaḃa ṭurā fṛaiṭear
 Ḍé, ḡ ḃiaiḥ ṭú aṭ riḡ ḡo luāḥ anionnaṭ ḡo ḃṛāṭar, ḡ an aḡaiḥ
 iompūiḡear ṭú ṁaiṛi nī ṭiulṭṛaiḥṛi ne haoiḥe ḡo ḃṛāṭ, aḡur
 an ṭ-imḡearḡaḥ ḡ an aiṭir ḡo ḃéarāḥ an riḡ ṭuiṭ amuiḥ
 annoiṛ ar ṛon nāṛi cṛiḡḥuiḥṛi an nīḥ cum aṭṭanḡaiṛ ṛaḥaiḥ ṛi
 a ṁolaḥ ḡ āccṫi ṭuiṭṛi, ḡ ar ṛon ḡur ṛmuaiṛir olc ḡo ḡéanaṁ
 ṭaṁṛa ḡ ḡur ḃollṁuḡṭa ḥuiḡe ṭú inā ḥāḥ nī ḡeaḃa ḡo ṁāc
 riḡe ṭar ṭéir.” Ḍo ḥuaiḥ Ḍiarmuiṭ ḡur an riḡ ḡ ḡo innir nāṛi
 fēaṭ uṛḥḡiṭ ar ṭoṁan ḡo ḡéanaṁ ḡo Moṣuṭa. Aḡuḃaiṛṭ an

hence by the hands against my will, for it is not becoming an old man to abandon easily the place in which he has spent great part of his life." Then the nobles returned to Blathmac and they made various complaints of Mochuda, accusing him falsely of many things; finally they asked the king to undertake the expulsion personally, for they were themselves unequal to the task. The king thereupon came to the place accompanied by a large retinue. Alluding prophetically to the king's coming, previous to that event, Mochuda said, addressing the monks:—"Beloved brothers, get ready and gather together your belongings, for violence and eviction are close at hand: the chieftains of this land are about to expel and banish you from your own home." Then the king, with his brothers and many of the chief men, arrived on the scene. They encamped near Rahen and the king sent his brother Diarmuid with some others to expel Mochuda and to put him out by force—which Diarmuid pledged his word he should do. It was in the choir at prayer that Diarmuid found Mochuda. Mochuda, though he knew his mission, asked Diarmuid why he was come and what he sought. Diarmuid replied that he came by order of King Blathmac to take him by the hand and put him out of that establishment and to banish him from Meath. "Do as you please," said Mochuda, "for we are prepared to undergo all things for Christ's sake." "By my word," answered Diarmuid, "I shall never be guilty of such a crime; let him who chooses do it." Mochuda said:—"You shall possess the kingdom of God and you shall reign in your brother's stead and your face which you have turned from me shall never be turned from your enemies. Moreover the reproaches which the king will presently cast upon you for not doing the work he has set you, will be your praise and your pride. At the same time as a penalty for your evil designs towards me and your greater readiness to drive me out, your son shall not succeed you in the sovereignty."⁷¹ Diarmuid returned to the king and told him that he could do no injury to Mochuda. The king retorted [sarcastically and] in

riš zo feargac:—"Ruanaio rin a Oiarmuio." Aduðairt Oiarmuio:—"Ar mar rin do gēall Močuroda, oğlāc Oē, oām." Oiarmuio Ruanaio adeiŕēiže riŕ o rin ruar oir aduðriadar uile mar molaō o aneiŕēacēt ar fīor gupab Ruanaio.

Ar ann do cuireadar na huairle rin cranncūri eadarēa fēin, oā ŕeacūin cia oioō oā poičeaō lām do cur a Močuroda ŕarair an riš oā čarraiŕiŕt amač ar an mainiŕtiri. Ažur do čuit an cranncūri air airēinneac Čluana hlorairto. Ažur do čuair an riš ažur ē fēin 7 mōrān do oaoiŕiō lāiŕe lēo ran mainiŕtiri. Ažur ŕuaraōar Močuroda 7 a bŕāiŕe zo huile ran eaglaiŕ. Aduðairt neac ŕaiōbiri aco oar ŕainm Cŕonān do guč āro:—"Oeānaiō zo luac an nio·čum a tŕānğabar." Aduðairt Močuroda:—"Do gēabā tupa bār zo luac giōeaō ar ar ron zo tŕuğair alŕpa iomōda oāmŕa ar gŕāō Čŕioŕt 7 zo ŕaiō tu ceannŕa caonōŕac ŕiom gup aniuğ biaiō do ŕiōl ŕaiōbiri zo bŕāc." Ažur do ŕiōraō anuðairt. ŕear eile oār ainm Oulač do iadoiğ ŕē ŕūil oā ŕūiliō. Ažur do gāb aš gāiŕe 7 a ŕanaŕmaō ŕa Močuroda. Aduðairt Močuroda:—"Ar mar rin biar tū zo cŕiē do beačta ar leačŕūil 7 tū aš gāiŕe do gŕāiē 7 biaiō mōrān doo tŕliočt mar rin." Neac eile oioō oār ŕainm Cailče do rin aiōbiriŕēoiŕeacēt 7 connŕiācēt ar Močuroda. Aduðairt Močuroda:—"Gēabaiō oirintepia zo luac tū 7 galari ŕuail 7 do gēabairi bār." Ažur tŕarla rin mar rin, 7 ar iomōda oioō oā tŕarla oic 7 oŕočŕağbala tŕē na nainŕoliğče fēin buō čōiri do čaoi antan rin. Ažur mar do čonnairc an riš rin do gāb ŕearğ mōri ē ažur do čuair fēin 7 ab Čluana heŕairto, 7 do gŕacaroar lām gāča ŕouine do Močuroda, 7 do čarraiŕiŕeadoar lēo ē ar a cačair amač zo heaŕonōŕac, miōmoōāmūil, 7 do ŕineadoar aŕūinnŕeair an nio ceaoŕa ŕē muinnŕiri Močuroda. Ažur do bāōar ioiri ŕiri ažur mŕnaoi aš caoi 7 aš oŕnaōail 7 a nuallgūba ŕeačnōin an baile in gāc nāiŕo ar na nionŕarbaō zo heaŕonōŕac ar a ccačar 7 ar a mbaiile fēin. Giōeaō oob iomōda dona ŕluagaiō ašā ŕaiō

anger, "What a valiant man you are, Diarmuid." Diarmuid replied:—"That is just what Mochuda promised—that I should be a warrior of God." He was known as Diarmuid Ruanaidh thenceforth, for the whole assembly cried out with one voice—truly he is valiant (Ruanaidh).

Next, the nobles present cast lots to decide which one of them should go with the king to lay hands on Mochuda and expel him from the monastery. The lot fell upon the Herenach of Cluain Earaird.⁷² He and the king accompanied by armed men went to the monastery where they found Mochuda and all the brethren in the church. Cronan, a certain rich man in the company, shouted out, "Make haste with the business on which you are come." Mochuda answered him—"You shall die immediately, but on account of the alms which you gave me for love of Christ and on account of your uniform piety heretofore your progeny shall prosper for ever." That prophecy has been fulfilled. Another man, Dulach by name, winked mockingly with one of his eyes; moreover he laughed and behaved irreverently towards Mochuda. Mochuda said to him:—"Thus shall you be—with one eye closed and a grin on your countenance—to the end of your life; and of your descendants many will be similarly afflicted." Yet another member of the company, one Cailche, scurrilously abused and cursed Mochuda. To him Mochuda said:—"Dysentery will attack you immediately and murrain that will cause your death." The misfortune foretold befell him and indeed woeful misfortune and ill luck pursued many of them for their part in that wrong doing. When the king saw these things he became furious and, advancing—himself and the abbot of Cluain Earaird—they took each a hand of Mochuda and in a disrespectful, uncivil manner, they led him forth out of the monastery while their followers did the same with Mochuda's community. Throughout the city and in the country around there was among both sexes weeping, mourning, and wailing over their humiliating expulsion from their own home and monastery. Even amongst the soldiers of the

τρυαῖς ἡ τρυόσαιρε ἡὸρ το Ἰοῦδα, ἡ τὰ ἡυἡντῖρ ῥαββαῖς
ρῖν μαρ ρῖν.

Το βῖ manaċ το ἡυἡντῖρ Moċuda αῖα ραῖβ ποταῖρα ἡνα
ῥοῖρ αῖυρ το ῥυῖς Moċuda ἀν ρῖς ἡ α ῥοῡαῖρλε υἡλε ῥο λῖςρῖοῖρ
ῖρ ἀν μαἡνῖρτῖρ ἔ ὁ ἡᾶ ῥαῖβ ρῖυβαλ αῖςε, ἡ το εῖτῖςεαταρ υἡλε
ἔ. Το ῥαῖρ Moċuda ἀν manaċ ῥυῖςε ἡ τῖῖῥαῖρ ἀναἡνἡ ῥῖορτ
τοῡν τῖννεαρ ῥορ ἀν ἡἡαῖς τῖῖῥῖαῖλ ἡ τοῖλ αῥῥοῖρ ῥολμᾶἡν .i.
ρῖοἡἡῖρα το βῖ αῖς ῥαῥῥῥαῖ ἡνα αῖῥαῖ ῥο ἡὸρ. Αῖυρ το ἡαῖρ
ἀν τῖἡἡῖορ ἡα ῥοῖρ ἀν ρεαῖ το βῖ ἡα beaċa. Αῖυρ τῖῖρῖς ἀν
manaċ ἡ το ῥῖυβαῖλ ἡ το ῥῡαῖῖ ἡ ἡα ἡαῖςῖρτῖρ.

Το βῖ βῖᾶῥαῖρ ᾶῖρᾶῖῖ το ἡυἡντῖρ Moċuda, ἡ το ῥοῖς ρ῔
α αῖῖῖῖῖῖ το βῖῖ α ῖαῖῖἡ ἡ τῡς Moċuda ῥεαῖ το ἡ το ῥαῖ
ῥοἡοἡἡε ἡ ρᾶῖῖῖῖῖῖῖ το λᾶἡ Moċuda. Αῖυρ το ῥῡαῖῖ ῥῡἡ
ἡἡῖ αῖῖᾶῖῖᾶῖρε ῥᾶῖῥ ἡ το ἡαῖῖᾶῖῥεαῖ α ῥορῖ α ῖαῖῖἡ ᾶἡἡἡ
το ῥοῖς ρ῔ἡ.

Αῖς ἡῖῥεαῥ το Moċuda α ῖαῖῖἡ το ῥαῖ το ρ῔ῖς ἡ
ἡβῖᾶῥᾶρ ᾶρ ῥῡαῖρτ ἡ το ῥαοῖῖ αῖᾶ ραῖρῖἡ; το ἡαῖρ beannoċt α
ῥαῖβ αῖῖᾶῖῥε ἡἡῖε ἡ το ρῖἡ ῖῖᾶῖῖῥε ᾶρα ροἡ. Αῖυρ τᾶἡἡῖς
το ῥεαῖ Τ῔ ῥῖρ ὀρῥῖἡ ῡαῖῖ ἡἡαῖς τῖῖῖ αῖῖᾶῖῖᾶῖρε ῥᾶῖῥ υἡλε
ἡ βα ραῖα ροἡἡε ρῖἡ ὁ το ἡαῖῖᾶῖῥεαῖ ἔ, ἡ το ῥῖῥῖῖ α ῥεἡἡ ᾶρ
ἀν ῡαῖς, ἡ αῖῡῖᾶῖρτ το ῥῡῖ ᾶῖῖ:—“Α ῡῡἡἡ ἡαῖῖῖᾶ ἡ ᾶῥᾶῖαῖ
Τ῔, beannaῖς ρῖἡἡε ἡ τῖςεαῖ το βῖῖς το beannoċt ᾶρ ἡῖῖῖε
ἡ ᾶρ ἡτοῖλ ἡεατ μαρ ᾶῖᾶῥαῖῖ τῡ.” Αῖῡῖᾶῖρτ Moċuda:—“ἡἡ
ῡἡῖςεἡῖρα ὀῖαῖρ ἡῡ ὀῖρ ἡἡ beanaῖ εῖῖῖῖῖε ᾶρ ἀἡῖῖᾶῖλ ρῖἡ το
ῡᾶοἡἡῖ ροἡἡε εῖῖῖῖῖε ἀν ῥῖἡ ῡᾶοἡἡα υἡλε.” Αῖῡῖᾶῖρτ ἀν
manaċ ᾶῖῖ:—“ῥῖεαῖ ῡἡἡ α βῖᾶῖῖᾶ ρῖἡἡ ἡ ῥῖρᾶῖ ᾶἡᾶᾶῖῖ το
ῖεαῖῖᾶᾶῖ [ᾶρ] ἡἡῖῖ ἀν ᾶοἡἡἡἡᾶῖ ρῖοτ ῥο βῖᾶῥ ἡ το βῖῖ
ἀν ᾶοἡ ἡοἡᾶῖ ρῖἡἡ”? Αῖῡῖᾶῖρτ Moċuda:—“Α ἡἡαῖς
ἀν ῥῥῡᾶῖα τῡ ἀν ρῖοῖῖῖῖ ῖο ‘necessitas movet decretum et
consilium’ .i. τορῖῖῖῖῖἡἡ ἀν τ῔ῖῖῖῖῖῖῖ τοῖλ ἡ ῥοῡαῖρλε ἡ
ἡᾶοἡἡε. Αῖυρ τ῔ᾶἡᾶῖῖ ρῖ ῥοἡἡἡῖῖῖ ἡἡῖῖ ἀν βῡῖ ἡἡἡᾶῖῖᾶῖῖ
ρ῔ἡ ἡ ἡορῖῖῖς ἡῖῖε ἡαῖῖῖ ρ῔ἡ υἡλε ἡἡᾶῖῖ ῥῖῖᾶῖῖ ἡᾶ
εῖῖῖῖῖε ῥᾶῖῥ, ἡ ρᾶῥᾶᾶᾶᾶᾶ ῥῖρ ἀν ῥῥοῖρ ῡῖ αῥᾶ ἀν τορῖῖ ἡα

king were many who were moved to pity and compassion for Mochuda and his people.

One of Mochuda's monks had gout in his foot and for him Mochuda besought the king and his following that he, as he was unable to travel, might be allowed to remain in the monastery ; the request was, however, refused. Mochuda called the monk to him and, in the name of Christ, he commanded the pain to leave the foot and to betake itself to the foot of Colman,⁷³ the chieftain who was most unrelenting towards him. That soreness remained in Colman's foot as long as he lived. The monk however rose up and walked and was able to proceed on his way with his master.

There was an aged monk who wished to be buried at Rahen ; Mochuda granted the request, and he received Holy Communion and sacred rites at the saint's hands. Then he departed to heaven in the presence of all and his body was buried at Rahen as he had himself chosen that it should be.

Leaving Rahen Mochuda paid a visit to the monastic cemetery weeping as he looked upon it ; he blessed those interred there and prayed for them. By the permission of God it happened that the grave of a long deceased monk opened so that all saw it, and, putting his head out of the grave, the tenant of the tomb cried out in a loud voice : "O holy man and servant of God, bless us that through thy blessing we may rise and go with you whither you go." Mochuda replied :—"So novel a thing I shall not do, for it behoves not to raise so large a number of people before the general resurrection." The monk asked—"Why then father, do you leave us, though we have promised union with you in one place for ever" ? Mochuda answered :—"Brother, have you ever heard the proverb—necessity is its own law. Remain ye therefore in your resting places and on the day of general resurrection I shall come with all my brethren and we shall all assemble before

neaglaire amuic re nabarṭar ‘cpor na naingeal’ 7 imteōiḡmīo re céile cum an bpeiteamḡnuiṛ.” Aḡur ar mād na mbriacṭar rin do moṣuṭa do luig mar a maib ina uairṑ féin 7 do dainḡ-niḡeas an cōmra.

Aḡur oimṭis moṣuṭa 7 a pōbal ḡur an ceoir aouḡramar 7 oimpuis cum an mīḡ arīṛ 7 aouḡairṭ mṛ—“féas óṛ do éionn an neamḡ 7 féas rīor ar talamḡ.” Aḡur oṛéas an mīḡ. Aouḡairṭ moṣuṭa:—“Nār reabḡa tura neamḡ 7 talamḡ 7 ḡo rḡmiorṭar ḡo luac óṛ mīḡe 7 óṛ flaitṭeamḡnuiṛ féin tu 7 an bṛáṭair úṭo aḡao do imḡearḡair tré nār cūir ré lámḡ ionnamre buṭ mīḡ é ar do beaṭṭa 7 machairṑ do éion aḡur tonóir oíot in méas rin ionnuiṛ ḡo nḡearmaoṛar tu fá biaṭ na éiḡ; 7 machairṑ tu féin aḡur do élanḡ do oṛocḡár 7 ní biaṭ oúine ar do rḡioct o aimṛiṛ ḡiorra amac.” Aḡur do malluig moṣuṭa é, 7 do bain clog beaḡ do bí na lámḡ air féin 7 ar a rīol aḡur aré ainm an éluig rin ó rin ale “clog oíota blaitṭaic” no “clog báirṑte blaitṭaic” ar ron ḡur báṭairṑ 7 ḡur oíotaig blaitṭac ḡona rīol ó na buain orṭa. Do bí, iomorpo, clann mōrṑ mḡc 7 inḡion aḡ blaitṭac 7 do éuadair ar neimḡnīṭ maille mṛ féin tré mḡlloctuin moṣuṭa. Aouḡairṭ fōr mṛ an bṛmionnra úṭo Cluana hEarráirṑ do ḡlac ar lámḡ é. “Biaṭ tura ao rearbōntaigṑ 7 ao mōḡairṑ oḡair pul nḡeacairṑ tú oéas. Aḡur rḡmiorṛuigṑear óṛ éiḡearṛar tu 7 ní bia rōḡnamḡ ar do rīol.” Aḡur do rīoraṭ rin uile. Aouḡairṭ moṣuṭa re neac eile oár éarainḡ ar lámḡ é;—“Cṛéas tuḡ orṭra mo ḡlacara ar lámḡ dom bpeit ar mo éaṭair féin”? Aouḡairṭ rion:—“Nīor báil liom ḡo mbeas mṛimneac fo onóir aleiṭeire rīuṭ ir an mīṑe.” “Ar ceas liomra,” ar moṣuṭa, “an lámḡ do cūiṛ ionnamra abeit mallaiḡṭe do rīor 7 an aḡairṑ do cūiṛ orṛm dom oíotcuiṛ óm ionnao féin a beit ralaṭ teimḡleas do rīor.” Aḡur do rīoraṭ rin, óir do bṛuiṛ a rṫl na éionn an tráit rin. Do cōnairṑ moṣuṭa ḡo maib cūio do cōmarbairṑ 7 do pōbal oairmḡaigṑ .i. baile do bailṑib

the great cross called 'Cross of the Angels'⁷⁴ at the church door and go together for judgment." When Mochuda had finished, the monk lay back in his grave and the coffin closed.

Mochuda, with his following, next visited the cross already mentioned and here, turning to the king, he thus addressed him :—"Behold the heavens above you and the earth below." The king looked at them ; then Mochuda continued :—"Heaven may you not possess and even from your earthly principality may you soon be driven and your brother whom you have reproached, because he would not lay hands on me, shall possess it instead of you, and in your lifetime. You shall be despised by all—so much so that in your brother's house they shall forget to supply you with food. Moreover yourself and your children shall come to an evil end and in a little while there shall not be one of your seed remaining." Then Mochuda cursed him and he rang his small bell against him and against his race, whence the bell has since been known as "The Bell of Blathmac's Extinguishing," or "The Bell of Blathmac's Drowning,"⁷⁵ because it drowned or extinguished Blathmac with his posterity. Blathmac had a large family of sons and daughters but, owing to Mochuda's curse, their race became extinct.⁷⁶ Next to the prince of Cluain Earaird who also had seized him by the hand, he said : "You shall be a servant and a bondman ere you die and you shall lose your territory and your race will be a servile one." To another of those who led him by the hand he said :—"What moved you to drag me by the hand from my own monastery" ? The other replied :—"It pleased me not that a Munster man should have such honour in Meath." "I wish," said Mochuda, "that the hand you laid on me may be accursed and that the face you turned against me to expel me from my home may be repulsive and scrofulous for the remainder of your life." This curse was effective for the man's eye was thereupon destroyed in his head. Mochuda noticed that some of Columcille's successors and people from Durrow, which was one of

Coluincille na ionnairbaid. Agus aouḃairt riu:—"Ḃiaid coḡad 7 ceannairaic aḡuibre do ḡnād 7 do ḡéantaoi doḡar 7 oit a ḡeile, oir do ḡi rairt mōr ḡib ir an ccoḡad ro do ḡur oimra." Agus bá fíor rin.

Do bporṭaigead ṭra Moṣuṭa ann rin ón ríḡ 7 ón bporal accoitḡinne cum imṭeacṭa ar an mbaille. Agus do ḡluair Moṣuṭa ḡona ḡeirḡiobalaib .i. mōr-ṭeirear 7 ṭrí ríṭḡio 7 oḡt ccéad; 7 ṭpáḡuib an oiread céadṭna a Raitin ar na naṭlacan. Agus do ḡadair mōrán eile béo dā ḡeirḡiobalaib ariannaib éadaimla éireann iar ḡpáḡail báir. Agus an ṭronḡ rin do ḡi air láṭair ḡioḡ do ḡadair lán do ḡráraib an Sbiorair Naomh agus ar iomṭa ḡioḡ na ḡiais rin do ḡi na neapboḡaib 7 na bpápaḡaib agus do cúmhaidḡead léo réim eaglaire iomṭa do Dia. Agus bíod a fíor aḡu ḡur mōr umlaḡṭ an earbois naomṭa .i. Moṣuṭa, mar deapḡṭar ir an rḡéal ro—.i. ḡo raḡadair ceitearinn mōr loḡar aige an onóir 7 anṭíḡnṭe a realla do leaṭ-ṭaoib na caṭraḡ .i. Raitin, 7 do ṭéigead ḡo minic dā ḡpior 7 dā ḡrmoṭólaim ann rin ḡan ṭaḡair ṭaoibḡe do neaḡ eile riu. Agus do ḡualadair na loḡair accoitḡinne air fuio éirionn ḡur ḡad Moṣuṭa cúram 7 muirear na loḡar rin. Agus do ṭiomairḡeadair ar ḡad áirṭ ḡuige ionnur ḡo raib nuimḡear doáimḡṭe ḡioḡ ina fócair. Agus antan ṭpáḡaib ré Raitin ṭuḡ leir iad ḡo lior-mōr 7 do rín ionnad ṭairíḡṭe ḡoib ann ina ḡruilṭo ó foin fó onóir 7 fá ḡíḡnṭe do réir aṭne Moṣuṭa.

Ag imṭeacṭ na ríḡe do Moṣuṭa 7 dā ḡeirḡioblaib ó Raitin maille re carḡuṭaib 7 re rearaib ṭárlaḡ ḡoib air an ríḡe crann mōr na lúige. Agus níor féaradoul ṭairir do bpríḡ ṭlúir na coille na ṭimpṡioil. Agus aouḃairt neaḡ ṭioḡ:—"Acá crann reomuin ar an ríḡe náḡ léigean ṭairir rinn." Aouḃairt Moṣuṭa:—"An ainm éprioṭ, aḡpoinnre, éiríḡ ad rearam ad tionnad réim." Agus déiríḡ an crann accéadóir le mbreṭir Moṣuṭa an arṭair réim agus marirṭo

Columcille's foundations, had taken part in his eviction. He thus addressed them:—"Contention and quarrelling shall be yours for ever to work evil and schism amongst you—for you have had a prominent part in exciting opposition to me."⁷⁷ And so it fell out.

The king and his people thereupon compelled Mochuda to proceed on his way. Mochuda did proceed with his disciples, eight hundred and sixty seven in number (and as many more they left buried in Rahen). Moreover, many more living disciples of his who had lived in various parts of Ireland were already dead. All the community abounded in grace: many of its members became bishops and abbots in after years and they erected many churches to the glory of God.⁷⁸

Understand, moreover, that great was the charity of the holy bishop, as the following fact will prove:—in a cell without the city of Rahen he maintained in comfort and respectability a multitude of lepers. He frequently visited them and ministered to them himself—entrusting that office to no one else. It was known to all the lepers of Ireland how Mochuda made their fellow-sufferers his special care and family, and the result was that an immense number of lepers from all parts flocked to him and he took charge and care of them. These on his departure from Rahen he took with him to Lismore where he prepared suitable quarters for them and there they have been ever since⁷⁹ in comfort and in honour according to Mochuda's command.

As Mochuda and his people journeyed along with their vehicles they found the way blocked by a large tree which lay across it. Owing to the density of underwood at either side they were unable to proceed. Some one announced:—"There is a tree across the road before us, so that we cannot advance." Mochuda said: "In the name of Christ I command thee, tree, to rise up and stand again in thy former place." At the command of Mochuda the tree stood erect as it was originally and it still retains its former appearance,

ó rin na épuṯ féin, aṣur aṯáio cloṯa iomṯa fóna bun a ccuimniúṣaṯ na míorbuiṯle re.

Áṯt dob éigíon do imteaṯt; 7 an oíṯce ṯfáṣaiṯ Moṯuda Raiṯin ip ann do bí ip an ccuṯle ie nabarṯar ṯruim Cuilinn aṣcoiṣcpiṯ Muṯan 7 Laiṣean 7 Ċlanna Néiṯ, ṣíṯeaṯ ip anṯúṯaiṣ Ċlanna Néiṯ aṯá pí a bṯeapaiṯ Ceall 7 ar innṯe aṯá Raiṯin. Aṣur ar ann ra ṯruim Cuilinn rin do bí an tab naomṯa do deallṯaiṣeaṯ do míorbuiṯliṯ .i. Baṯp-Ṳinn. Aṣur ar na mápaṯ do Moṯuda aṣaiṣip Ċiapáin, 7 an oíṯce ina ṯiaṣ ip an éaṯar a bṯuṯ Ċronán annoip .i. Roṯ Cṯé. Aṣur do bí an oíṯce rin ann ṣan doirṯeaṯt ṣé do bí cuipṯe aṣe ó Ċronan, oip do ullmúṣ Ċronan a ruipéar do. Aṣur do éimṣíṯ rin ṯuṯ ṯá éaiṯiom óip aṯuṯarṯ:—“An té do reaṯain na háoiṣíṯ 7 do rin reaṯa ṯo ar móin fáraiṣ aṯpaṯ ó éáṯ, náṯ paṯaṯ ṯá rṻíṣe éuiṣe áṯt ṣup óṯra ṯo piarṯaoi an fáraiṣ do beíṯ marí doirṯíṯ aṣe an áit ṯaoine.” Óṯ éualaiṯ Ċronan rin táiniṣ ṣo Moṯuda 7 do reaṯain (do cómarṯle Moṯuda) an ṯionnaṯ araiṯ ré ar an móin, 7 do cómarṯeuiṣ ré féin 7 Moṯuda mainiṯṯip aṣur eaṣlaipṯe ṯo aRoṯ Cṯé. Aṣur do rin caṯarí mórí ann abṯuṯ féin aṯlaicṯe. ṯo éeileṯarí Moṯuda do Ċronan 7 do ṣaṯ ṯré Éile 7 táiniṣ cum na caṯpaṯ ríṯṣa ie nabarṯarí Cairíol. Ar na mápaṯ táiniṣ an ríṣ .i. Ṳailbe, marí araiṯ Moṯuda 7 do ṯairṣ ionnaṯ do a ṯoionṣnaṯ ré eaṣlaipṯ do cúmhṯaṯ. Aṯuṯarṯ Moṯuda:—“Ní ceaṯuṯíṣṯeapí ṯuinn ó ṯia cómhniṯṯe do ṯéanaṯ an aoín ionnaṯ no ṣo ríoiṯiom an ṯionnaṯ do ṣeallaṯ ṯuinn ó na naomṯaiṯ.”

Ar annrin tángṯarí teaṯṯa ó ríṣ Laiṣean ṣo ríṣ Muṯan, 7 do ṣúirṯeapí é do ṯríṣ a cumainn 7 apoinn le ríṣ Laiṣean ṯuṯ do éuṣnaṯ ṯo. Aṣur ṣo paṯṯarí leaṯ-Cuinn 7 an rann ṯuairṯ ṯeipinn aṣ teaṯṯ 7 mórfṻaṣ leo do mílleaṯ Laiṣion. Ar amṻarṯ do bí Ṳailbe ann rin aṣur aṯṻṻ ina eaṣmuip 7 níor leis an náipṯe do ṯuṯ accóṣcpiṯ 7 é leaṯṯaoc. Óṯ connaipṯe Moṯuda méaṯ náipṯe an ríṣ do beannaṣ aṯṻṻ 7 do cuipṯ

and there is a pile of stones there at its base to commemorate the miracle.

It was necessary to proceed ; the first night after Mochuda's departure from Rahen the place that he came to was a cell called Drum Cuilinn,⁸⁰ on the confines of Munster, Leinster, and Clanna Neill, but actually within Clanna Neill, scil. :—in the territory of Fearceall in which also is Rahen. In Drum Cuilinn dwelt the holy abbot, Barrfhinn, renowned for miracles. On the morrow Mochuda arrived at Saighir Chiarain⁸¹ and the following night at the establishment where Cronan is now, scil. :—Roscrea.⁸² That night Mochuda remained without entertainment although it was offered to them by Cronan who had prepared supper for him. Mochuda refused however to go to it saying that he would not go out of his way to visit a man who avoids guests and builds his cell in a wild bog far from men and that such a man's proper guests are creatures of the wilderness instead of human beings. When Cronan heard this saying of Mochuda he came to the latter, by whose advice he abandoned his hermitage in the bog and he, with Mochuda, marked out the site of a new monastery and church at Roscrea. There he founded a great establishment and there he is himself buried. Mochuda took leave of Cronan and, travelling through Eile,⁸³ came to the royal city named Cashel.⁸⁴ On the following day the king, scil. :—Failbhe,⁸⁵ came to Mochuda offering him a place whereon to found a church. Mochuda replied :—"It is not permitted us by God to stay our journey anywhere till we come to the place promised to us by the holy men."

About that same time there came messengers from the king of Leinster to the king of Munster praying the latter, by virtue of league and alliance, to come to his assistance as Leath-Chuinn and the north were advancing in great force to ravage Leinster. This is how Failbhe was situated at the time : he had lost one of his eyes and he was ashamed to go half-blind into a strange territory. As soon as Mochuda realised the extent of the king's diffidence he blessed the eye making on it the sign of the cross

comarṭa na cpoicḁe cḁarṭa uirṭe, 7 do bḁ rḁn abḁiaḁnaire ḁáic. Aḁur do ḁeileabair moṭuḁa 7 an rḁḁ ḁá ḁeile aḁur do ḁuairḁ ḁac nḁuine ḁáoiḁ ara ḁonair rḁin. Táinis an rḁḁ aḁur tionóil aḁluaiḁ ḁoḁḁaḁṭ laigean ó na néigean.

Aḁur do rḁáinis moṭuḁa rḁiḁe trḁe murḁraoi Oirṭir, aḁur do ḁab tigeapna na tíre rin é maille honóir mḁoir, aoḁán aainm, 7 tug an baile re nabarṭar Iril do, 7 do beannaiḁ moṭuḁa é, aḁur a rḁiol. Aḁur táinis ann rḁin ir na ḁéirib. Aḁur do ḁab trḁe múige rḁéimionn, aḁur do rin cḁómnúirḁe an áro ḁrḁeanuinn ar ḁruaḁ na Siúire. Aḁur táinis ḁuige ann rin maolochṭair rḁḁ na nḁéiri aḁur na huarail eile ḁa muinntir do bḁ aḁcoḁaḁ 7 aneapḁonta mḁoir rir aṭimpceall fuinn. Aḁur do rḁioḁuis moṭuḁa do ḁeao ḁé eapḁṭa, aḁur do leis rḁéig aḁ imṭeaḁṭ iao. Aḁur tug maolochṭair an rḁearann rin do moṭuḁa. Aḁur do ḁómairṭaiḁ rḁealla ann aḁur aṭá anuig na baile mḁoir rḁe nabarṭar áro rḁionnāin aḁá bḁuil porḁáirṭe mḁoir 7 onóir aainm moṭuḁa. Do ḁonairḁ bean máolochṭair airling 7 arḁ rḁá bean do Cucinicear ingean rḁḁ murḁan, rḁáilbe rḁlann, .i. ealta ḁéanaḁ rḁó áille aḁ eitiollaḁó óra cionn, 7 éan aco buḁ mó 7 ba háille ina aḁeile. Aḁur do leanaioir na héoin eile é, aḁur do túrin rḁe an uḁṭ an rḁḁ, maolochṭair. Aḁur ar neirḁe ar a coḁla ḁi do aṭṭir ḁon rḁḁ ḁaḁ nḁo aḁ ḁonairḁ. Aḁubairṭ an rḁḁ:—“A bean, ir maiṭ an airling aḁ ḁonnaicir 7 ar ḁeáirḁ ḁo ccomḁlḁonḁar í; ariao an eanluic aḁ ḁonairḁ ir an aer—moṭuḁa 7 aḁḁanaiz air rḁobal ó Raṭin. Aḁur arḁe an téan ar onóirḁe ḁioḁ, moṭuḁa. Aḁur arḁe mar do rḁuis rḁe am uḁṭra, ionnaḁ a eirḁirḁe bḁar aḁumra am talaḁ. Aḁur bḁairḁ ḁrḁára móra ḁuinne 7 ḁáir ṭtalaḁ ḁe rin.” Aḁur do rḁioḁá aḁail aḁubairṭ an rḁḁ rḁioḁḁonḁa airling aḁnḁá rḁioḁḁonḁa.

Lá eile táinis moṭuḁa mar ariab máolochṭair ḁá iarḁairḁ air ionnaḁ anḁionḁnaḁo re rḁéig leis a mainirṭir do ḁúḁaḁ. Aḁubairṭ maolochṭair:—“Ní héoirḁ lé rḁobal mḁoir aṭṭeaḁaḁó

and it was immediately healed in presence of all. The king and Mochuda took leave of one another and went each his own way. The king and his hosting went to the aid of Leinster in the latter's necessity.⁸⁶

Mochuda journeyed on through Muscraige Oirthir⁸⁷ the chief of which territory received him with great honour. Aodhan was the chief's name and he bestowed his homestead called Isiol⁸⁸ on Mochuda, who blessed him and his seed. Next he came into the Decies.⁸⁹ He travelled through Magh Femin⁹⁰ where he broke his journey at Ard Breanuinn⁹¹ on the bank of the Suir. There came to him here Maolochtair,⁹² king of the Decies, and the other nobles of his nation⁹³ who were at variance with him concerning land. Mochuda by the grace of God made peace amongst them, and dismissed them in amity. Maolochtair gave that land to Mochuda who marked out a cell there where is now the city of Ardfinnan, attached to which is a large parish subject to Mochuda and bearing his name. The wife of Maolochtair, scil. :—Cuciniceas, daughter of Failbhe Flann, king of Munster, had a vision, viz. :—a flock of very beautiful birds flying above her head and one bird was more beautiful and larger than the rest. The other birds followed this one and it nestled in the king's bosom. Soon as she awoke she related the vision to the king ; the king observed : “Woman you have dreamed a good dream and soon it will be realised ; the flock of birds you have seen is Mochuda with his monks coming from Rahen and the most distinguished bird is Mochuda himself. And the settling in my bosom means that the place of his resurrection will be in my territory. Many blessings will come to us and our territory through him.” That vision of the faithful woman was realised as the faithful king had explained it.

Subsequently Mochuda came to Maolochtair requesting from him a place where he might erect a monastery. Maolochtair replied : “So large a community cannot dwell in such a narrow place.”

ann ro ara cūmāinge.” Aduḃaiṛt moṣuta:—“Ṭia to cūir pinne aḡaṛa 7 foillpeochaiṛ ṭuicṛi an tionnaṭo buṛ iomcūbaid ṭuinne.” Aduḃaiṛt an ríḡ:—“Aṭá ionnaṭo aḡum to leaṭṭaoidḃ Sleibḃe ḡCua ar bṛuaḃ na ḡeime 7 ir ḡar iarḡ 7 coill to, aḡur aṭá eaḡla oim ḡo bṛuil ré cūmānḡ.” Aduḃaiṛt moṣuta:—“Ní bṛuil ré cumānḡ 7 aṭá aḃainn 7 iarḡ ann, 7 aṭá ṭá ḃarinḡaibe ṭuinne ré haimṛiri fṛaḃa ḡurab ann bṛar ári neir-éirḡe.” Ar ann rin tuḡ maoloḃṭair an fearann rin to Ṭia 7 to mḡoṣuta aḃriaḡnaire mḡrān ṭaoine .i. lior-mḡr. Aḡur ir ann to cūmṭaig moṣuta a ḃaṭair iarṭain. Aḡur to beannaiḡ moṣuta an ríḡ aḡur a beaṇ 7 anuairle 7 aḃrobuil, 7 ar cceileadḃraṭ ṭóid 7 ar na onḡrúḡaṭ uaṭa uile to ṭirigḡ dionnṛuigḡ a ríḡe tairṛna Sleibḃe ḡCua 7 cum na cille ie nabarṭar Ceall Clochair. Aḡur to ullmuis naom na cille rin ruipéar to réir aḃíciill to moṣuta .i. muṣua mḡianain, 7 ní raiḃ to ṭig aigḡ ṭa raiḃ to manḃaiḃ aḡ moṣuta aḃṭ baiṛille leanna. Aḡur to bṛi moṣuta ḡona mḡuinnṭiri tṛí la 7 tṛí hoirḃce ann rin 7 to ḃarainḡeaṭ an tab naomḃa, .i. moṣua, in lino ar an mbaiṛille aṛoiḡṭib beaḡa ṭon luḃṭ fṛuoṭaluinḃ to réir mar rānḡaṭar a leaṛ, aḡur níor lúḡaioḡe an baiṛille fḡr aḃṭ to bṛi aḡ fār amuil to bṛi anola ó beanachṭain. Elear. Ar ann rin aduḃaiṛt neaḃ ṭá manḃaiḃ lé moṣuta:—“Ṭá bṛuiriḡeaṭ ríḃ iur an bṛleaṭ ro to ḃaiṭioṛm buṭ fṛaḃa buṛ ccómḡnūioḡe ann ro, oir tāmig to ḃioḃlaiciḃ Ṭé naḃ lúḡaioḡe í accaiṭṭear ṭi.” “Ar fíor rin, a bṛáṭair,” ar moṣuta, “7 ar miṭio ṭuinn imṭeaḃṭ.” Aḡur to ḡluairṛaṭar cum na ríḡe, 7 tuḡ muṣua mḡianain é féin 7 aionnaṭo to Ṭia aḡur to mḡoṣuta ḡo bṛáḃ. Aḡur ar immṭeaḃṭ to mḡoṣuta to ḃráig an baiṛille ḡo deaṛḡaibḃ.

Aḡur to ḡluair moṣuta ioime cum na haḃann ie nabarṭar ḡeim 7 cum an aṭa ie nabarṭar áṭ-mḡeaṭoin 7 ní féaṭraṭo tuine a ṭul aḃṭ rṇámūioḡe nó tuine ró láioiri an aimṛiri ḃioṛmaig mḡoir 7 aṭṭeaṛbaḃ raḡṛaiṭo 7 aṭṭráig mḡara

Mochuda said: "God, who sent us to you, will show you a place suited to us." The king answered:—"I have a place, convenient for fish and wood, beside Slieve Gua on the bank of the Nemh but I fear it will not be large enough." Mochuda said:—"It will not be narrow; there is a river and fish and that it shall be the place of our resurrection." Thereupon, in the presence of many witnesses,⁹⁴ the king handed over the land, scil.:—Lismore, to God and Mochuda and it is in that place Mochuda afterwards founded his famous city. Mochuda blessed the king and his wife as well as the nobles and all the people and taking leave of them and receiving their homage he journeyed across Slieve Gua till he came to the church called Ceall Clochair.⁹⁵ The saint of that church, scil.:—Mochua Mianain,⁹⁶ prepared a supper for Mochuda to the best of his ability, but he had only a single barrel of ale for them all. Although Mochuda with his people remained there three days and three nights and although the holy abbot (Mochua) continued to draw the ale into small vessels to serve the company, according to their needs, the quantity in the barrel grew no less but increased after the manner of the oil blessed by Elias.⁹⁷ Then one of the monks said to Mochuda, "If you remain in this place till the feast ends your stay will be a long one for it (the entertainment) grows no smaller for all the consumption." "That is true, brother," said Mochuda and it is fitting for us to depart now." They started therefore on their way and Mochua Mianain gave himself and his place to God and Mochuda for ever. On Mochuda's departure the ale barrel drained out to the lees.

Mochuda proceeded till he reached the river Nemh at a ford called Ath-Mheadhon⁹⁸ which no one could cross except a swimmer or a very strong person at low water in a dry season of summer

óir téir an lán mara an ašarò an tpròta rin go lior-mòr éuis mîle anšar do. Ašur do bí an lán mara antan rin ann. Ašur ariat ba túrša cum an áta dá mánac do muinntir Mòcutad .i. Muluu 7 Colmán 7 do bí Močutad ar deirnead éaic; 7 diompúigeadar éuisse 7 adubradar nár bféidir an aduinn do dul sur an tráis. Adubairt Močutad:—"Tisrò an ainm búir tTigearna Iorá Críort roim éaic trío an muir óir are fein an trlige 7 an fírinne 7 an beačta." Mar do éualadar rin aicne Močutad díob adubairt Molua ré Colmán:—"Cia díob díonšabar tura an rruic anuar nó rruic an marna aníor"? Adubairt Colmán:—"Coirgead šac neac an nío búir šar do"; 7 do bí Molua don taob ruar aleit an tpròta 7 Colman do leit an marna. Adubairt Molua ré Colmán:—"Toimuršri an muir dá robal nádurta 7 tuiméoršadra an rruic." Ašur do éuadar do dul na habann maille creitioim daingean 7 do comártaigeadar ó comárta na croidé naom an tuirge 7 do dealuigeadar na huirgeada do šac taoib ó ceile ionnur sur léir an talam tirm tríte. Ašur ba haoirde na huirgeada do šac ttaoib ar ron ná raib robal aco ionnur sur fáradar na colbaduib róardra do leit an marna 7 an tpròta. Ašur do anadar mar rin go nveacairò pobal Mòcutad go huile. Ašur bá hé fein neac deatnác do chuair cum na habann díob 7 do bí an trlige commaic rin ionnur nár cormurš ri coirigte na carbair aet amuil bur macaire réis go nveacadar do corair tiorma éair amuil do rin rruic Ioradane ré Ierau mac Nun. An noul do Mòcutad anonn, do beannuiš na huirgeada 7 do éaduiz díob dul ina ceile ašur curra nádurta do éadairt. Ašur ar noul dona huirgeada rin acceann acéile do pinneadar torann 7 pošar móir 7 aré ainm an ionnair rin lonnad na mBeannoct, ó beannoctair Mòcutad 7 amuinntie.

Ar ann rin do chuair an tearbos šlórmar rin, .i. Močutad, cum an ionnair do šeallad do ó Dia 7 ó na fáirib 7 ar ann

heat, for the tide flows against the stream far as Lismore, five miles further up. On this particular occasion it happened to be high tide. The two first of Mochuda's people to reach the ford were the monks Molua and Colman,⁹⁹ while Mochuda himself came last. They turned round to him and said that it was not possible to cross the river till the ebb. Mochuda answered :—"Advance through the water before the others in the name of your Lord Jesus Christ for He is the way the truth and the life." As soon as they heard this command of Mochuda's Molua said to Colman "Which of the two will you hold back—the stream above or the stream below"? Colman answered :—"Let each restrain that which is nearest to him"—for Molua was on the upper, or stream, side and Colman on the lower, or sea, side. Molua said to Colman—"Forbid you the sea side to flow naturally and I shall forbid the stream side." Then with great faith they proceeded to cross the river; they signed the river with the sign of Christ's cross and the waters stood on either hand and apart, so that the dry earth appeared between. The side banks of water rose high because there was no passage up or down, so that the ridges were very elevated on both the sea and stream sides. The waters remained thus till such time as all Mochuda's people had crossed. Mochuda himself was the last to pass over and the path across was so level that it offered no obstacle to the passage of the chariots but was like a level plain so that they crossed dryshod, as the Jordan fell back for Josue the son of Nun. Soon as Mochuda had crossed over he blessed the waters and commanded them to resume their natural course. On the reuniting again of the waters they made a noise like thunder, and the name of the place is The Place of Benedictions,¹⁰⁰ from the blessings of Mochuda and his people.

Next the glorious bishop, Mochuda, proceeded to the place promised to him by God and the prophets, which place is the

atá an tionnato rin ar an maéaire pe nabairtar Maiḡ-Sḡiaḡ. Aḡur do beannais Moctua maille na naoḡaib an fearann rin 7 do cōmarḡúḡeadoar ionnato easlaire ann fa cuairt amoḡ ciorcaille. Aḡur táinis cúca ann bean naoḡ do bí air an mḡḡ rin oáir bainm Caeimell aḡá raib reala 7 áitreab ann, 7 oḡairruisḡ oíob ran:—"Creado doḡ áil lib do oéanaḡ, a fearḡbōntaisḡe De." "Doḡ áil linn," ar Moctua, "lior beas do oéanaḡ a tḡimpḡoiuḡ áir náirnéir ann ro." Aduḡairt Caeimell:—"Ní bá lior beas aḡt lior móir." "Ar fíor, a óḡ," ar Moctua, "buḡ lior móir a ainm tré bioḡa." Aḡur tug an óḡ rin í féin 7 a reala do Dia aḡur do Moctua, ḡo bḡáḡ, mar a ḡruil mainirḡir cailleaḡ nouḡ ar na oéanaḡ accaḡair leara mḡoir. Aḡur mar do ḡeall Colmān Éile, mar aduḡramar, do Moctua, fuair ré tumba ar na cōmarḡúḡaḡ ó na haingeaḡlaib mar a ḡruil féin aḡlaicḡe 7 móraḡ do naoḡaib eile a lior móir, 7 do foillḡḡeado do ran ón easḡa oiaḡa an líon naoḡ do haḡlaicḡíḡe ḡo oḡireado an doḡain ir an tumba rin. Aḡur ar onóiread an caḡair rin—lior-móir, oir atá cuḡo oi náḡ lámaḡo mná do cḡíuḡal ná oimḡeaḡt aḡur atá móraḡ do féiréalaib 7 do mainirḡreaḡaib innḡe, 7 bíḡ móraḡ do oḡaoiḡḡ naoḡḡa cḡaibḡeaḡa do ḡnḡḡ innḡe, 7 ní heaḡ aḡáin a hÉirinn aḡt a Saxaib 7 a oḡreaḡnais 7 a ciorḡaib eile. Aḡur ir ann atá rí ir na oéirib don taoib ḡear oḡbuinn móir.

Lá éisḡín oá tḡáinis oḡaoi ḡo Moctua oairḡbirḡeoreadḡ 7 do connḡiaḡt do. Aḡur a duḡairt rir "Máir fearḡbōntaisḡe do oia ḡu, taḡair aḡoia náoúḡa tréir an cḡraoib cḡíon ro." Do ḡuis Moctua ḡur do ḡairḡairníḡaḡ na ccoḡaḡḡain oiaḡa aduḡairt an oḡaoi rin. Aḡur do beannais an cḡraoḡ 7 táinis cḡoiceann ar tḡúr uirḡe 7 duille ainḡeín 7 bláḡ 7 toḡaḡo fá oéoiḡ mar do iarḡ an oḡaoi. Do ionḡanḡais an oḡaoi ḡo móir uim an míoḡbuill rin 7 oimḡis rōime.

Lá eile táinis duine boḡt ḡo Moctua 7 oiairḡ pe ḡo coimḡḡeaḡ bainne aḡur leanna anéineadḡ air. Aḡur do bí

plain called Magh-Sciath. Mochuda, with the holy men, blessed the place and dedicated there the site of a church in circular form.¹⁰¹ There came to them a holy woman named Caimell who had a cell there and she asked "what do you propose doing here, ye servants of God." "We propose," answered Mochuda, "building here a little *Lios* around our possession." Caimell observed, "Not a little *Lios* will it be but a great one (*Lis-mor*)." "True indeed, virgin," responded Mochuda, "Lismore will be its name for ever." The virgin offered herself and her cell to God and Mochuda for ever, where the convent of women is now established in the city of Lismore.

As Colman Elo, alluded to already, promised, Mochuda found his burial place marked out (consecrated?) by angels; there he and a multitude of his disciples are buried and it was made known to him by divine wisdom the number of holy persons that to the end of the world would be buried therein. Lismore is a renowned city, for there is one portion of it which no woman may enter and there are within it many chapels and monasteries, and in which there are always multitudes of devout people not from Ireland alone but from the land of the Saxons and from Britain and from other lands as well. This is its situation—on the south bank of the Avonmore in the Decies territory.

On a certain day there came a druid to Mochuda to argue and contend with him.¹⁰² He said:—"If you be a servant of God cause natural fruit to grow on this withered branch." Mochuda knew that it was to throw contempt on the power of God that the druid had come. He blessed the branch and it produced first living skin, then, as the druid had asked—leaves, blossom and fruit in succession. The druid marvelled exceedingly and went his way.

A poor man came to Mochuda on another occasion with an ill timed request for milk, and beer along with it. Mochuda was

Močuota antanrin láim rir an tobap pe nabapčap Tobap mōčuota aniuž. To beannaiž iomopmo Močuota an tobap 7 to člaocčlo a mbainne é ar tčúr aintorein alionn, 7 pā ōeoiž abpion, 7 aoubairt rir an nōuine mbočt an méač buč ail leir to žac nīč ōioč to bpeit ar. Ažur to fan an tobap mar rin žo nōeapna Močuota ūpnnuižče oā cup na epuit pēin arir. Tāiniž aingēal to neam žo Močuota ann rin ažur aoubairt rir:—“Ūiaič an tobap po lān to žpāraib na plāinte 7 na ručailceaoča 7 na mīorūbūilleaoča 7 ačā cumāčta plānuigče žac žalaiir ann 7 ann žac tobap eile oār beannaiž tūra, a mōčuota.”

Ar žcumōač teagčōaireaoč na mainirčeač oona bpaičpūč 7 oon čōimčionōl žo neamčoirčeač žan ržir žan čōmnnūče, to žač tuipe ažur ačmūltur Močuota o paočap iomapeač cloč 7 epann na mainirčeač oā nōpoužaoč 7 é pēin anaoir mōir 7 é až tpeigean a nirt 7 abpūž ōn āppaoāčt. Ažur to chuaoč to čeač 7 to comairle na mbpāčap 7 an čōimčionōl an ionnač uaižneāč čeirow ačā an žleann ipiol pōn mainirčir mōir pe nabapčap Inir Močuota aniuž. Ažur puž leir beažān oā mānčaič ann 7 to pīn mainirčir ōeallpauigčeāč 7 to bi bliaoain na čōmnnūče pan ionač rin 7 pē mī nī ar mō, 7 tuž abeačta ōičpeačāčta mar rin. Ažur to čigirčir bpaičpe 7 peanōpačā an čōimčionoiil ar cuairt čuiže 7 to teažairžaoč iač ofoirceaočal pōimilir. Ažur to beanač moio abeačta pēin to čōimēao to žac aon po leit ōioč, ōir to čōžbač pē na peanoaoine 7 to beipeaoč plāinte oona oaochaič eaplāinte, 7 to pōlāpauigēao lučt an oobpōin, 7 to ōoččarač lučt an mīoŋoččuir, 7 to ōamžnīžeao an epēioiom ir na oaoimūč connčapāčāčā 7 to čeanhpauigēaoč 7 to čonnlaižēaoč na oaoine ožā.

Ažur mar to čonnairc Močuota paočap 7 airčear na mbpāčap 7 na peanōpačā ruar 7 anuar o lior mōr oā pīor-pūžaoč 7 žur čuiž pē alāiče ōeāčnačā anžar to ožupāil a

at the time close by the well which is known as "Mochuda's Well"¹⁰³ at the present time ; this he blessed changing it first into milk then into beer and finally into wine. Then he told the poor man to take away whatever quantity of each of these liquids he required. The well remained thus till at Mochuda's prayer it returned to its original condition again. An angel came from heaven to Mochuda at that time and told him that the well should remain a source of health and virtues and of marvels, and it still, like every well originally blessed by Mochuda, possesses power of healing from every malady.

Mochuda, now grown old and of failing powers and strength, was wearied and worried by the incessant clamour of building operations—the dressing of stones and timber—carried on by the multitude of monks and artisans. He therefore by consent and counsel of the brethren retired to a remote, lonely place situated in the glen called "Mochuda's Inch"¹⁰⁴ below the great monastery. He took with him there a few monks and built a resplendent monastery ; he remained in that place a year and six months more leading an hermitical life. The brethren and seniors of the community visited him (from time to time) and he gave them sound, sweetly-reasoned advice. He received a vow from each to follow his Rule, for he was the support of the aged, the health-giver to the weak, the consoler of the afflicted, the hope-giver to the hopeless, the faith-giver to the doubting, the moderator and uniter of the young.

As soon as Mochuda saw the hardship to the visiting brothers and elders of the descent from Lismore and the ascent thereto again—knowing at the same time that his end was approaching—

ἔπειτ' ῥυαῖ ἀμεαρῆς ἐάει ἰοννυρ ναὲ βυθὸ τοιρρεαὲ λέο τεαῖτ
 τῶά ῥιορ. Ὡα μιτῖο ἰομορρο λε Ὡα ἀνν ῥιν ἀρεαρῶντῶιζε
 ῥέιν το ἔπειτ' λειρ ὁ ὀοκαῖαλ ἀν τραοῖαιλ ἡ λυαῶαῖτ ἀ
 τοεαῖοιβεαῖα το ἐαῖαιρτ τῶ. Ἀσυρ το ἠορῖλαῖ τοιρρε νιῖε
 ἀνν ῥιν. Ἀσυρ το κυρρεαῖ ῥλυαῖ ἀινγεαλ maille ῖλῶιρ ἡ ῥε
 βυαῖτ το αἰτῖρτε τῶ ἰοννῖρῖζε. Ἀσυρ ὁτ ἐονναῖρ Μοῦτοα
 νεαῖ ὀρῖαιτε ὀρ ἀῖονν ἡ ἀινῖλ ἰομῶα ἀῖ τεαῖτ να ἐὸμῶαἰλ
 το ῥυῖαἰλ ἐ ῥέιν το ἐυρ ἀμεαῖον ἀν ῖλεαῖνα, ἡ ὀιννῖρ ὀοῖνα
 ῥεανῶιρεαῖα ναοῖτῶα ἀν νῖθ ἀτ ἐοναῖρ ἡ ὀρυῖαἰλ Κορρ Ἐρῖορτ
 το ταῖαιρτ ἐυῖζε τῶ ἐαἰτῖομ, ἡ το τεαῖαιρῖ ὀοῖνα βῖαἰτῖβ ἡ
 ὀον ἐὸμῖτῖονῶλ τιοῖνα Ὡε ἡ ἀ αἰτεαῖτα το ἐὸμῶαἰλ. Ἀρ ἀνν
 το βῖ Μοῦτοα ἀνταν ῥιν ἀμυἰτ ἀῖ ἀν ἐρῖοιρ ῥε ναβαῖταιρ
 ἀμυῖτ "Crux Migracionis" .i. ἀν ἐρῖορ τῶ ντοεαῖαῖτ Μοῦτοα
 ἐυμ νιῖε. Ἀσυρ ἀρ νῖαῖαἰλ Κυῖρρ Ἐρῖορτ ἡ ἀ ῥῶλα ὁτ ἡ ἀρ
 τεαῖαιρῖ να βῖοιρκεαῖοαλ ντοαῖα ἰοῖρ χοῖαἰβ ναοῖ ἡ μῶῖαῖν
 το βῖαἰτῖβ ἡ το μῶαῖαἰβ ἡ ἀρ τεαῖαιρτ ἀ βεαννοῖτῖν τῶἰβ,
 ἀσυρ ἀρ να βῖῶαῖτ το ῥέιρ ὕῖρτ ῥα ῥεαῖ το ἐυαῖτ ἀν
 τεαρῖοῖ ῖλῶῖμαῖ ναοῖτῶα ῥιν maille ῥε ῥλυαῖαἰ ἀινγεαλ ἐυμ
 νιῖε ἰῖιν τῶαῖα ἠῖοιρ το μῖ Μαἰ ἀ ναοῖτα να Ναοῖ Τῖονῶῖοε,
 ἀτῖρ ἡ Μαῖ ἡ Σῖοῖαῖτ Ναοῖ ἀ ῥαοῖαλ να ῥαοῖαλ. Ἀμεν.
 ῥῖνῖτ 7ber 4th, 1741.

he ordered himself to be carried up to the monastery so that the monks might be saved the fatigue of the descent to him. Then it pleased God to call to Himself His devoted servant from the troubles of life and to render to him the reward of his good works. He opened the gates of heaven then and sent to him a host of angels, in glory and majesty unspeakable. When Mochuda saw the heavens opened above him and the angel band approaching, he ordered that he be set down in the middle of the glen and he related to the seniors the things that he had seen and he asked to receive the Body of Christ and he gave his last instruction to the monks—to observe the Law of God and keep His commands. The place was by the cross called “Crux Migrationis,” or the cross from which Mochuda departed to Glory. Having received the Body and Blood of Christ, having taught them divine doctrines, in the midst of holy choirs and of many brethren and monks to whom in turn he gave his blessing and the kiss of peace according to the rule, the glorious and holy bishop departed to heaven accompanied by hosts of angels on the day before the Ides of May, in his union with the Holy Trinity—Father, Son, and Holy Ghost, for ever and ever. Amen.

NOTES.

NOTES TO LIFE OF DECLAN.

[1] EOCHAIHDH FEIDHLECH. The Four Masters place the commencement of his reign at 142 B.C. and Keating traces his genealogy from the Heremonian Aengus Tuirmech who was chief monarch of Ireland. Eochaidh's sobriquet may mean—"vigilant." Keating's ridiculous derivation is justifiably described by O'Mahony (Keating's Ireland, New York, 1866) as beneath criticism. To Eochaidh is attributed institution, or rather, restoration, of the Irish pentarchate. The annalists agree with our MS. in ascribing to this monarch a reign of twelve years. Eochaidh has been Latinised Equitius on the theory that its root is *éac*, a horse.

[2] ARDRIGH. The chief kingship appears to date no further back than the time of Niall (end of the fourth century) and to have been more nominal than real. An Ardrigh's sway over the provincial kings was mainly confined to exaction of certain specified tribute and the exaction in question was largely limited by the monarch's ability to enforce his right. The subkingdoms or states under the jurisdiction (real or nominal) of the Ardrigh or of the provincial king were of three types—(a) free, (b) tributary, with fixity of tenure, and (c) tributary, without security of tenure. Free states (a), were branches or colonies from the chief state and were ruled by sons or direct descendants of Conn, Cathair Mor or Oiliall Olum. These subordinate rulers made acknowledgment of the suzerainty of the over king by accepting certain gifts from him and they were obliged to furnish him with certain subsidies in time of war. States of the first tributary class, (b), were ruled by chieftains of the race, but not of the line, of the three great dynasts enumerated. Sub-states of the second tributary class, (c), were aboriginal in origin, *i.e.* Firbolgic or Iberian tribes paying heavy tribute and existing in a state of practical tenancy-at-will under a provincial king. (See MacNeill, "New Ireland Review," March, April, and June, 1906).

[3] THREE FINNEAVNA Teste O'Donovan, these were so called from Emhain (Armagh) the place of their fosterage. The annalists give the third name as Lothar. Eochaidh had moreover six daughters of whom (some of them, at least) very strange stories are recorded. Far and away the most noted of the six was Maedbh whose name survives in Irish folklore as the heroine of the Cuchullan Sagas, and, in the literature of England, as the Queen Mab of Shakespeare, &c. The Bollandist "Life" gives another, and quite different, account of Lugaidh's paternity. It makes him son of Lechar (=Lothola of text) and attributes his cognomen of Sriabhdearg to a birthmark of three rosy circles upon his body.

[4] CONCEIVED OF THEM. This horrible story has been suppressed (*ad evitandum scandalum*) by the Bollandists and in some of the Latin MSS.

[5] LUGAIDH SRIABHDEARG. The same repulsive and unnatural story is related by Keating, who moreover adds the wild details that Lugaídh resembled Nar in his head, Breas in his breast and shoulders, and the third brother in his lower limbs. O'Mahony (Keating's Ireland, New York, 1866), suggests that this coarse tale, like other stories of similar improbability or impossibility, originated in bardic imagination and malice. A tendency to similar malicious invention still survives. How often, for instance, do we not find that, where the origin of a place, or personal, name has been forgotten or become obscured, a fictitious and belittling etymology is invented by outsiders.

[6] CAIUS CEASAR. This is evidently the emperor Caligula, who was assassinated by conspirators, A.D. 41. The Four Masters place the reign of Lugaídh between 5166 and 5191 A.M. In the chronology of the Masters aforesaid the first year of Christ corresponds with the year of the world 5200. Lugaídh, the Four Masters' account says, died of grief; the Annals of Clonmacnoise go a step further and explain the reason of his grief—the death of his wife, Dervorgil. The Irish annalists, it is of interest to add, are hopelessly at variance as to the reign in which the Saviour was born. Indeed all discussion of exact dates of events antecedent to the first century after Christ seems at present little better than waste of time. In the hypothesis that Lugaídh commenced his reign in A.D. 41, and that, as the annalists represent, he reigned twenty-six years, his death would have taken place in A.D. 67, the year in which, according to Petavius, &c., the apostles Peter and Paul suffered under Nero.

[7] CROIMTHAN NIANAIR. The Four Masters assign the year of the world, 5193 (seven years B.C.), to the commencement of his reign. He died after a reign of sixteen years at Dun-Criomthan, on the Hill of Howth. Wonderful accounts are given of an expedition which he made, over sea, and of the golden spoil with which he returned laden. Among the trophies were a golden chariot and a golden chessboard inlaid with transparent gems, also a conquering sword with bosses of massy gold, a shield embossed with silver bright, a spear which inflicted only mortal wounds, a sling which never failed in aim, &c., &c.

[8] FEARADACH FINNFECHTNACH. O'Clery's Glossary interprets the monarch's cognomen, scil:—"feacht na c. fírinnta," *i.e.* "righteous." From Fearadach, Conn of the Hundred Battles is claimed to be fourth in direct descent. Fearadach is one of the three nobles who are recorded to have escaped the (probably—mythical) uprising of the Attacotti; he died at Tara in the first half of the first century and during his reign lived the Brehon, Morann, who wore the collar of justice.

[9] FIACHA FINNOLAIDH. His Ardrighship lasted twenty-seven years according to Keating and only seventeen according to the Four Masters. He was killed by, or through the instrumentality of, the Attacotti or plebians.

[10] TUATHAL TEACHTMHAR. With this monarch, MacNeill ("New Ireland Review," March, 1906) would commence the line of Milesian kings and

to his age he ascribes the Milesian invasion—such invasion as he attributes to the last Irish colonists. Moreover, in the monarch's cognomen—*Teachtmhar* ("The Comer"), MacNeill thinks he discerns an argument in favour of this very late arrival of the colony, styled Milesian. Keating explains *Teachtmhar* as "Welcome" and O'Donovan as "Legitimate." In the hitherto received version of early Irish history Tuathal is credited with creation, or aggrandisement, of the state of Meath. He took from each of the other four provinces a portion to constitute the mensal land of Tara, and erected upon each of the surrendered portions a longphort or fortified residence, scil.:—*Tlactga* (now the Hill of Ward) upon the Munster portion, and *Uisneach* (Co. Westmeath), *Tailteann* and *Tara* upon the Connaught, Ulster and Leinster portions respectively. Tuathal it was, likewise, who first exacted from the men of Leinster, the *Boromha* or cattle tribute which became subsequently—what it was well calculated to become—a prolific source of warfare and unrest. After an eventful reign of some thirty years Tuathal, like so many of his successors, ended his career by a violent death.

[11] *FELIMIDH REACHTMHAR*. The reign of this king takes us into the second century of the Christian era. According to the Four Masters he commenced to reign in 111, but in 113 according to the chronology of Keating. As a matter of fact however both authorities antedate the event by about half a century. His cognomen he owed to the justice of his decisions and, as became his peaceful life, his end was a peaceful death in his bed.

[12] *CONN CEAD-CATHACH*. Conn's is one of the most noted names in our early history; his place is well within the authentic period and to him most of the genuine Irish pedigrees are traced. MacNeill thinks that pedigrees traced to brothers or nephews of Conn are spurious. To Conn's time is commonly assigned the making of the five great roads of ancient Eire.

[13] *PRODUCTIVENESS*. Belief was general in olden Ireland that fruitful seasons were an accompaniment and consequence of kingly worth and virtue. Regal unrighteousness, on the other hand, led to dearth of fruit and to national misfortune.

[14] *MAGH COBHA*. The Four Masters say Conn met his death at Tuath Amrois which O'Donovan has been unable to identify. He conjectures however—from the fact that Conn at the time was preparing for celebration of the Tara Feis—that the place was somewhere near Tara. If Tuath Amrois be identical with Magh Cobha or if, as seems more likely, the latter be part of Tuath Amrois, the locality is in Ulster—for Magh Cobha is certainly a sub-division of *Ui Eathach Uladh* (Iveagh in Ulster). On the other hand, Keating specifically asserts Conn was killed in the neighbourhood of Tara. Keating's authority was probably the Book of Ballymote which thus locates the scene of the tragedy—"opposite his (Conn's) own Dun, and his Lecht is on the Faithche there."

[15] *TIOPRUID TIREACH*. He was son of Mal, who—having slain Tuathal Teachtmhar—succeeded to the sovereignty, only however, to be himself, in turn, deposed and slain by Felimidh Reachtmhar, son of Tuathal. A vendetta, centuries long, is suggested.

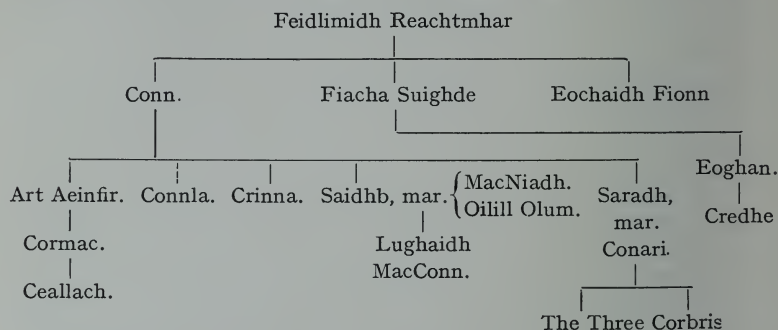
[16] HIS SEED. The chief northern, and western, families (O'Neill, O'Donnell, O'Melaghlin, O'Connor, O'Malley, O'Flaherty, &c.), trace their pedigree to Conn. MacNeill, with good reason, questions the genuineness of the common Desii pedigree. Indeed, it is highly probable, if not quite certain, that the pedigree in question is forged and that the Desii are really of aboriginal or pre-Milesian stock. This is deducible primarily from the testimony of the Book of Rights which enumerates as *tributary* peoples not only the Desii of Munster but even their kinsmen who remained behind in Meath. Only *non-tributary* dynasties belong to the line of Conn, and it is clear that, if the Desii owned the pedigree assigned them in the MS. and elsewhere, they should be non-tributary—and not as they really were—a tributary state. MacNeill argues that all, or nearly all, these pedigrees traced to brothers or other such relatives of Conn have been forged. Annotation of the pedigree as in text does not therefore imply acceptance of it as genuine

[17] EOCHADH FINN. This Eochaidh, who is reckoned brother of Conn, was participator, with his brother Fiacha Suighde, in the murder of their nephews Conla and Crinna. There survived of the sons of Conn only Art who, when he succeeded to the kingship, banished the bloody handed Eochaidh. The latter took refuge in Leinster where he secured, in Carlow and Wexford, some small territory now represented by the baronies of Forth in these two counties. From Eochaidh is said to descend the families or tribes of O'Nolan and O'Larkin.

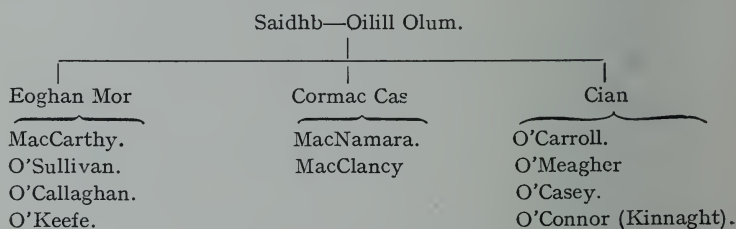
[18] FIACHA SUIGHDE. According to the text, which agrees with MacFirbis and the genealogists, almost universally, he was great ancestor of the O'Phelans, O'Brics and other Waterford families. The fictitious character of the Desii pedigree has however been more than hinted at already (see note [15] above). Fiacha's original territory lay in the neighbourhood of Tara and is represented by the present baronies of Deece in Meath.

[19] CORMAC MACART. As his name indicates this monarch was son of Art (Aeinfir), son of Conn; he is also styled Ulfada, for which cognomen, Keating testifies, the derivation from *ulcha*, a beard, was suggested. Cormac commenced his reign in A.D. 213, according to the chronology of Keating. The latter historian, by the way, relates a wonderful story of Cormac's parentage. It is hardly too much to claim for Cormac that he was the greatest, if not the most renowned, of the Irish kings. A tract, entitled "Ceasair's Rí" or "Instruction of a King," and attributed to him, is extant in the Book of Leinster. Under his direction was drawn up the Psalter of Tara and to him is attributed the erection of the Midhchuarta or Banqueting Hall at Tara. His character and career were not however entirely blameless; it was at Cormac's instigation that the poet Fercheas MacComan, whose residence was the Dun of Knockagh, near Cahir, assassinated the monarch of Ireland Lughaidh MacConn, as the latter—his back against a pillar stone—stood distributing gifts to the *ollamhs* of Ireland at a place called *Gort-an-Óir* in the Plain of Magh Feimhin. O'Donovan (Four

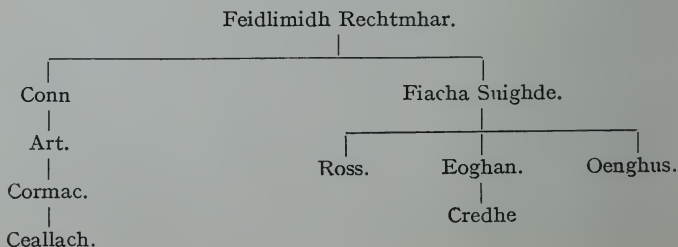
Masters, Vol. i, p. 110—note,) has succeeded in identifying the scene of this tragedy as Derrygrath (Derrigraht) between Clonmel and Cahir, Co. Tipperary. The pillar stone occupied its original site half a century since and its exact location was pointed out to the present writer by those who saw it—i.e. in the north-east angle of the field in which are the interesting church ruin of Derrygrath and a fine double-ramparted lios of commanding dimensions and situation. The following table will show the mutual relationship of Conn, Cormac, MacConn, Eochaidh Fionn, &c.:—



Saidhb, daughter of Conn, it will be observed, was twice married. Lughaidh Mac Conn was the fruit of her union with MacNiadh. The following table exhibits the offspring of the second marriage and the descent therefrom of the chief Munster houses:—



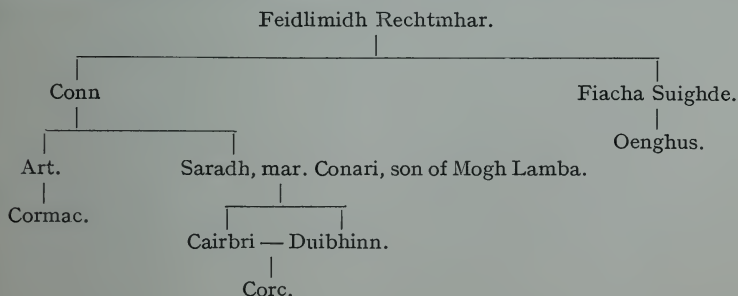
[20] DAUGHTER She would have been his own kinswoman, in the 4--3 degree, thus —



The cause of Oenghus' wrath is differently stated in Keating:—"At that time a distinguished warrior fell under the enmity of Cormac Mac Airt and there was found no person who would dare to be his security against the vengeance of the monarch but Aengus Gaei-Buailteach. The king then gave him Aengus as guarantee for his safety and Aengus took the nobleman under his special protection. But it happened soon after that Cealloc, son of Cormac, made that nobleman captive in violation of the safeguard of Aengus and put out his eyes without even asking leave of the king, his father. When Aengus heard thereof he marched straight to Tara, attended by a numerous host and there by a cast of his dreaded spear," &c., &c. (O'Mahony's Keating). The Bollandist version also, resembling Keating's, differs widely from our text. In the Bollandist version, as presented by Father O'Hanlon, it is Oenghus and his brothers, the king's life-guards, who are delivered as hostages to the monarch. It strikes one that Father O'Hanlon has misapprehended the meaning of the Bollandist text. Neither our text nor the Bollandist translation conveys the idea of delivering hostages but rather of furnishing with champions. The Bollandists, by the way, write the name of the king's son—Cenloch. The Book of Acaill (O'Curry, "MS. Materials," p. 48) explains that Oenghus was an *Airé Echta* or professional avenger of the wrongs of his tribe in the territory of Luighné.

[21] OENGUS GAE-BUAIDHTEACH. The cognomen is rendered "of the poisoned spear" by O'Curry (MS. Materials, as above). O'Donovan however (Four Masters, Vol. i., p. 115), writes it *gaibh uaibhteach*—"terrible"; finally, Keating—*testé* O'Mahony's edition, which here is not above suspicion—gives —*gaei-buailteach*—"javelin-striking."

[22] CORC DUBHNE. Clearly this is "the nobleman" referred to by the Bollandists and Keating. He was son of Cairbri Musc from whom the extensive territories called Muscraide are named. Corc was the issue of incestuous intercourse between Cairbri and his sister Dubhinn and this crime of the chieftain was considered to have occasioned misfortune and failure of crops throughout all Munster. The descent of Corc and his relationship with Cormac and Oenghus will be understood from the following:



Cormac would therefore have been doubly a cousin to Corc while Oenghus would have stood to the latter in the character of 1—3 cousin. The relationship of Oengus and Cormac, on the other hand, may be expressed as cousinship in the 3—2 degree.

[23] CEALLACH. He is called Conn in one of the accounts of the expulsion published by Professor Kuno Meyer.

[24] KILLED HIM. In the account referred to in last note the circumstances are somewhat differently detailed, scil. :—as the spear pierced Ceallach's body one of the chains attached to it hit the king in the eye and its butt or shaft struck and killed the royal cup-bearer.

[25] DECIES OF TARA. Represented, as already stated, by the present Barony of Deece in Co. Meath.

[26] SEVEN BATTLES. Professor Kuno Meyer has printed two Middle-Irish tracts descriptive of the expulsion and trekkings of the tribesmen of Oenghus. The first, preserved in Laud, 610 and in Rawl., B. 502, is styled in one "De Causis torche na n-Dessi" and in the other "Tairired na nDessi," and is a wide variant of the narratives of Keating and our MS. The "Tairired" places Oenghus much lower down the genealogical tree than do the other authorities ; it makes him son of Artchorp, son of Meschorp, and gives him three, not two, brothers ; moreover Ross and Eoghan are styled nephews, not brothers, of Oenghus, *i.e.* sons of his eldest brother, Breas. It may, in passing, be observed that the occurrence of the name Brecc in the pedigree is suggestive of the tribe name, O'Bric, borne by some of his descendants. Artchorp, according to our text, is eighth in descent from Fiacha Suighde, while Oenghus is made son, not of Artchorp, but of Fiacha Suighde himself ! The following is the account of the expulsion as related in the Bodleian codex :

"Artchorp son of Messchorp had four sons, to wit Brecc and Oengus and Eochuid and Forad. Forad however was the son of a bondmaid and did not get any land and he was the eldest of them. Oengus had the strength of fifty men. Now the king of Tara had a wanton son, to wit, Conn Mac Cormaic, who forcibly seized the daughter of Forad—Forach was her name—and ravished her. Then Oengus set out in search of the girl and went to Tara. He did not secure the chains which were on the . . . of the lance, for a man was needed for each of these two chains of his always. He saw his foster child sitting at the right hand of the King's son. 'We have not heard of this new alliance,' said Oengus. The King's son answered. 'Grant me the respite of a grown-up person. In any case thou wilt have to bear it, though you do not grant it.' 'To begin with, I will not bear it,' said Oengus and ran the lance through him. Then one of the chains struck the eye of the King so that it broke in his head ; and when he pulled the lance back, its butt end struck the cup-bearer and passed through him so that he died the first. It was from the chains that his name was Oengus of the Dread Lance. Hence Achail (now the hill of Skreen) was built by the side of Tara that is to say a *raih* was dug by Cormac in which he would

always sleep for it was not lawful for a king with a blemish to sleep in Tara. The King's son died and Oengus took the woman away with him. Cormac sent hosts against the Dessi who were routed in seven battles under the leadership of Oengus and his brother's sons, to wit, Russ and Eogan. To the end of forty days Oengus was king after Brecc and then every man murmurs for they could not endure the combined power of the prince and the champion together. It is then he said. 'Take possession of the kingship : my own strength is best for me.' The King of Tara gathered the men of Ireland against them and did not grant them fair fight so that they left his land to him."

The narrative goes on to describe the flight of the hapless Deisi, first into Leinster and thence, after an interval, to Munster. In Leinster they were befriended by Fiachu Bacceda Mac Cathair who made room for them by expelling the Hui Bairrche. Here they abode till the time of Crinthann, son of Enna Censelach, when there arose a warrior of the dispossessed Hui Bairrche, who, taking up the cause of his people, drove the Deisi out and sent them wandering to the south. A daughter of the Deisi however was the wife of Crimthann, and this lady, Cuiniu by name, bore the chieftain a daughter—the famous, Ethne the Dread, of whom Bri, the druid, foretold on the night of her birth that on her account her mother's kindred should seize the land in which they should dwell. Ethne was named "The Dread" for this reason that her mother's kindred, learning the nature of the prophecy, secured the girl in fosterage and reared her on the flesh of children that she might grow the quicker and be marriageable the sooner. On the death of his first wife Oengus Mac Nadfraich, the king of Cashel, sought the maiden in marriage and promised to grant her what three requests soever she should make. Ethne accepted his suit and demanded (a) that the meadow land from Luasc to Cashel should be given her for her mother's kindred to dwell there, (b) that the tribe which they would choose should clear the land before them, and (c) that they should be as free as the three Eoganacht of Munster. The Deisi chose the Ossorians to be cleared out, but they do not seem to have been able to wrest the latters' land from them by force. At any rate they had recourse to strategy. They made Dil, the Ossorian druid, drunk, when he confessed that whichever of the hostile armies should on the morrow first slay or wound any one of the opposite host should be defeated. Next day finds the rival hosts in battle array at Inneoin, now Mulloghinneony, near Clonmel, Co. Tipperary, and it is proclaimed by Dil that no soldier of Ossory is to slay a man of the Deisi. The druids of the latter people however find an old serf, who by promise of freedom to his descendants for ever, consents to be turned into a red and hornless cow. The cow goes out to encounter the men of Ossory, flings herself wildly upon them, and is slain by some irresponsible horseboys heedless of the druids warning. Complete rout of the Ossorians follows—they fly eastward to the Anner where they are again routed and driven across the Lingaun "which is the boundary between the Deisi and the men of Ossory till Doom."

Thereupon the conquered lands were divided amongst the victorious Deisi who moreover joined to themselves exiled bands from every part of Ireland and even some from over the seas. It is evident from the context that the territory here spoken of as won from the Ossorians was Northern Decies, roughly equivalent to the Tipperary portion of the present diocese of Lismore. The foregoing account is curiously confusing—doubtless because it is somewhat fragmentary and condensed. It takes no account of the fact that the Deisi had been already two centuries established in Munster when Aengus Mac Nadfraeich commenced to reign. The trekking of the Deisi became one of the great bardic stories: it will be found listed under the sub-head of "Progresses" (Προομιλάς) in the Catalogue of Historic Tales given in the Book of Leinster, fol. 151a. There is a copy of it in the same book, fol. 208b., another, quoted by O'Curry (Lectures on MS. Materials, p. 48), in the Book of Acaill, and others again in the Liber Flavus Fergusorum, fol. 8, λεῖδαρι na h-úiríe, pp. 53a—54b and in H. 3, 17, a small quarto MS., on vellum, in Trinity College, Dublin. The story of the great trek seems to rest upon some historic basis and may not be lightly or entirely rejected. It represents the wanderers as resting for a time in the territory (probably, Slievemargy, Queen's Co.) of Leinster hitherto occupied by the Hui-Bairrche whence they were driven south to Ard Ladhraun a place somewhere in Co. Wexford and referred to in the very first page of the Four Masters as the burial place of Ladhra one of the three warriors of the antediluvian Ceasair. O'Donovan hesitatingly identifies the Ard Ladhraun with the present Ardamine on the east coast of Wexford where there is a curious mote by the sea shore. Previous to their expulsion from Leinster the wandering tribesmen split up into three parties, of which one seems to have made terms with the king of Meath and to have returned to Bregia, the second crossed the sea to Wales where their descendants were well known both to the compiler of the tract in Laud, 610 and Rawl., B. 502 and to the Welsh genealogists (Zimmer, *Nennius Vind.*, p. 88). We next find our trekkers at Tigernach (Rawl.) otherwise Eochu (Laud) where their sojourn was evidently of the briefest only. Early one morning, soon as they had built themselves dwellings, the king of Ossory saw them. "Yonder," said he, "are a thousand houses and a thousand smokes." Hence the place came to be called Miledach (míle tíge or míle n-Deatadé). The king set fire to the newly erected huts and drove the intruders from his territory and we may regard the subsequent animosity of the Deisi towards the Ossorians as due to this incident. Though the names Tigernach, Eochu, and Miledach are all obsolete there is no particular difficulty in identifying the place signified, which is doubtless the extreme south-east angle of Kilkenny County at the junction of the Suir, Nore, and Barrow rivers (Cumairi na t-úirí n-úiríge). Hence, the hapless Deisi hied them forth again, "along the sea westward," till they found a final resting place "in Irchuilen in the south-west (*was thess*, Laud.)" The name of Dil, the Ossorian druid, lives in Drumdeel the name of an extensive townland

in the barony of Middlethird, Co. Tipperary, where it forms portion of the ridge extending from Slievenamon in a north-westerly direction towards Fethard, &c. From a notion that the latter part of the name is *voíol*, payment, modern anglicisation is making the townland—Market-hill. The Anner and Lingaun are two tributaries of the Suir which fall into the latter—the first near Clonmel and the second near Carrick-on-Suir; the Lingaun stream for the last six or seven miles of its course forms the boundary between the Counties of Tipperary and Kilkenny and gives its name to a parish—Newtown-Lennon in the diocese of Lismore.

[27] OILILL OLUM. He was son of Eoghan Mor, king of Munster, by his wife Bera, "daughter of Eber, king of Castile." Bera, whose name survives in place-names all over Ireland has become semi-deified in popular legend (see "Place-Names of Decies," pp. 64, &c.) Oilill's wife, we have already seen, was daughter of Conn and widow of Mac Niadh; she bore him nine sons of whom no fewer than seven fell in the disastrous battle of Magh-Mocrumba. Oilill was evidently a man of strong character and considerable gifts of statesmanship; at any rate, in an age of turbulence and intestine wars, he succeeded in establishing the supremacy of his dynasty on a basis so firm that his line retained the kingship of Cashel right down to the English invasion. Moreover he did much during his long reign of sixty years to consolidate the Munster kingdom. He died according to the Four Masters in A.D. 234. Saidhbhe, the wife of Oilill Olum, as daughter of Conn was first cousin of Oengus Gae-buaibhtech.

[28] DECIES OF MUNSTER. The territory is commonly described as coterminous with the present diocese of Waterford and Lismore, *i.e.* as embracing practically the whole county of Waterford with two baronies, and portions of two others, of Co. Tipperary. It was sub-divided into northern and southern Decies and ruled over by O'Phelans and O'Brics. The following is Keating's notice (Rev. P. Dineen's translation) of the territory and in connexion therewith it is to be remembered that the historian was himself a native of the Decies and a resident therein. "The descendants of Fiachaidh Suighdhe who are called the Deise possessed only the district known as Deise Dheisceirt that is from the Siuir southwards to the sea and from Lios Mor to Ceann Criadain up to the time when Eithne Uathach was married to Aonghus, son of Natfrach, king of Munster. For it was about that time that Aonghus gave them Deise Thuaisceirt that is from the same Siuir to Corca Athrach which is called the Plain of Cashel, and O'Fadlain, who came from that stock, was king of Deise Thuaisceirt and the place in which his residence was situated was on the brink of the Siuir to the west of Inis Leamhnachta and Dun Ui Fhaolain is the name it is called to-day. Another kinsman of his occupied Deise Dheisceirt and he was called O'Bric, and he had his stronghold beside the sea in the south in the place which is now called Oilean Ui Bhrich. And the Deise were divided thus between these two races until the race of O'Bric became extinct and O'Faolain obtained the chieftainship of the two territories and held it for a long period after-

wards until the race of Eibhear took Deise Thuaiscert from him and so he possessed only Deise Dheisceirt on the coming of the foreigners to Ireland."

The Latin Life has, at this place, several additional sentences conveying considerable further topographical and historical information.

[25] DECLAN SON OF EIRC. The question of the authority of these early genealogies is a thorny one and perhaps, in the present stage of Irish scholarship, a theme to be avoided in such a work as the present. Whatever may be said, however, of the first portion of the pedigree given the latter part, as falling within the age of admittedly authentic history, may be admitted as approximately correct. If the genealogical tree could be shown to be correctly drawn, perhaps, some light might be thrown on the vexed question of St. Declan's period. Allowing twenty years to a generation and fixing the time of Fiacha Suigthe as about 200 A.D. (Keating) we get about A.D. 500 as the period of Declan's birth. Shorten the generation to fifteen years and it will still be difficult to bring Declan within the period of Patrick's mission. The genealogy given would, by the way, prove Declan related to many of the great saints of Ireland—to St. Brigid, for instance, who descends from a common ancestor, Feilimídh Rechtmar. The following fuller genealogy is supplied by the Book of Leinster, p. 358, thus:—

Declán Aircioir,
m. Eiribhainn.
no Declán,
m. Rora,
m. Náir,
m. Fiachair,
m. Conail,
m. Mecair,
m. Oengus,
m. Cormac m. Airt Oenfir.

Mac Firisig's genealogy (R.I.A. copy) agrees with the foregoing and adds some information of interest concerning Declan's immediate relatives, thus:—Donnchad fionn don mac lair, beirconn : Conail : Fiachon : Náir : iomroira nó ionroira : iomroira no ionroira cuig mec ler .i. Deaigalchu, Diomaibead, mocta, Deaiglan Airtoimhir 7 Conail in Airteair Feimín.

The strange thing about the genealogies quoted is that they both omit Eirc. Another genealogy appended to the "Life" in R.I.A. MS. 23 M. 30., but in a different hand from the text, makes Declan, son of Eirc, and does not agree in a single point with the lists in Mac Firisig and the Book of Leinster. It agrees however with our text, only omitting a few generations. For comparison I append portion of the list (it is carried up to Adam):—Deaiglan, m. Eirc, m. Treoin, m. Luigad, m. Adad (nada), m. Buidin, m. Eogain, m. Airt Cuirb, m. Moza Cuirb (Morcoirb), m. Moréairiú, m. Meirreoirie (Morcraige), m. Cuana Caom Bheatais, m. Cairbrie Ríogáda, m. Eogain, &c., &c. The text of this last list seems rather corrupt.

[30] DOBHRAN. The place has been identified (Waterford Archæological Journal, No. 1, p. 39) as a practically disused graveyard on the townland of Drumroe, parish of Lismore, Co. Waterford. Within the roughly circular enclosing-fence the foundations of the primitive church are faintly traceable and to all the country side the place is known as Reiligin Deagláin. That the name Derthin is a form of *œtiroe*, *care* or *diligence*, is suggested by Ussher's rendering of the name as *Cura*.

[31] AGAINST A HARD STONE. There is a similar legend in Keating referring to Fiachaidh Maellathan son of Eoghan Mor, son of Conn (History, O'Mahony's Translation, p. 317). In the case of Fiachaidh, however, it is the infant's head, not the stone, which was affected by the impact. Local seanachies have lately excogitated the theory that the well known Cloch a Cúinne, or "Corner Stone" of Cappoquin, is the identical boulder with which the infant Declan's head came into such extraordinary collision. The origin of this repulsive legend might perhaps be traced to the former existence within the Reiligin at Drumroe of a boulder furnished with a bullán, or basin-like cavity, of the kind so often met with on early church sites and elsewhere in Ireland.

[32] SHAPE OF A LADDER. The resemblance of miracles recorded in the present "Life" to those of Holy Scripture cannot fail to strike the reader and, in the generality of cases, to suggest the genesis of the legend. This phenomenon is not peculiar to the Life of Declan, as may be proved by perusal of the accompanying Life of Mochuda. Indeed it characterises the Irish "Lives" almost universally.

[33] COLMAN. This Colman, represented here as a bishop, it is impossible to distinguish in the martyrologies. No fewer than one hundred and thirteen saintly men of the name are enumerated in the Martyrology of Donegal and which individual, if any, of these is the Colman of our text it is now, and will perhaps for ever be, impossible to determine. There is just one possible means of settling the question ; it is discovery of the date on which fell the patronal feast of Kilcolman, an ancient church of the Decies which however is not recorded even in the Taxation of Pope Nicholas (1302-6). Kilcolman is the site of the early church traditionally regarded in the Decies as the cell of Colman. Close to Ardmore, the church of Colman has ever been looked upon as associated with the great establishment of Declan and, strangely enough, the modern Catholic parish in which Kilcolman townland is included has been and is locally known as Seana pobal—"Old Congregation (or Tribe)." The immediate site and vicinity of the ancient church is held sacrosanct, as is the thorn bush which overshadows it, but the holy well has been drained away. On the grass covered mound which marks site of the primitive cell there were preserved from immemorial time a couple of stone objects believed to be respectively the chalice and patena of the saint. Unfortunately the less reverent spirit of modern times is responsible for the destruction and disappearance of the "patena" and for the mutilation of the "chalice." The last named curious object, which is at present

in the writer's custody, stands $10\frac{5}{8}$ inches high, is cupped or hollowed at both ends (diameters $3\frac{1}{2}$ inches and $3\frac{3}{4}$ inches respectively), and tapers slightly towards the middle of its stem. Its present worn condition is the result, probably, of its use, for a lengthened period, as a "healing stone" in cases of cattle sickness. For a fuller description, with illustration, see Waterford and S.E. Ireland Archæological Journal, Vol. ix., pp. 143 &c.

[34] SPOKE THIS PROPHECY. Irish hagiographers are extremely devoted to the idea of prophecy at birth and baptism. We shall see them cast the spiritual horoscope in the case of Ciaran of Tubrid and of Carthage, &c., later on. The notion was, no doubt, borrowed from Simeon's prophecy in the Temple on the occasion of Our Saviour's Presentation therein.

[35] DOBHRAN'S PLACE. Hereon was erected a primitive church on the usual diminutive scale the foundations of which (14 feet x 8 feet) are faintly traceable within a small circular graveyard some two miles to south-west of Cappoquin, Co. Waterford. This place, called the *Reiligin* or *Reiligin* *Deagláin*, as already mentioned, was till recently, and may still occasionally be, used for the burial of unbaptised infants, &c. See Waterford and South-East Ireland Archæological Journal, Vol. i., p. 39.

[36] MAGH SGIATH. All authorities agree that this is the original name of the place which afterwards became, and now is, Lismore. The name appears to signify "Plain of Shields" and it has even been suggested it is derived from the great shield-shaped mound known as the Round Hill, a mile to the east of Lismore on the south bank of the Blackwater, at the point exactly where the Rian-Bo-Phadruig (see Journal, Royal Society of Antiquaries, Ireland, Vol. xxxv., pp. 110-129.) crossed the river. The name is also written M. Sceth, M. Sceith, and M. Scethili.

[37] FOSTERED. It is hardly necessary to explain that fosterage was an honoured institution in ancient Ireland. The children of the chief and generally the children of the wealthy were brought up in other, usually poorer, families than their own—from infancy to the age of thirteen years in the case of girls and to seventeen in the case of boys. The relationship created between fosterer and fostered was recognised as amongst the most sacred known—often, indeed, *teste* Giraldus Cambrensis and Stanihurst, as sacred as the tie of blood. Elaborate enactments of the Brehon code regulated the respective obligations of fosterers and parents and guarded their privileges. Fosterers were obliged to efficiently educate the child in the specified branches and were liable for any fines, &c., incurred by the *Dalta* or foster child; on the other hand they had a strict right to a fosterage fee and likewise to support in old age from the fostered.

[38] DIOMA. He was the son of Cas. "He is patron of Cill-Dioma in Caenraighe of the county and diocese of Limerick and has a holy day, a festival and a station. He was also the master of Declan and Coirbre, son of Colman, bishop, as we read in the Life of Declan and he was in the Desi of Mumhain" (O'Clery's note to Table, Martyr. Donegal, p. 403). His festival is on May 12th. On the other hand the Martyrology of Donegal

(text) suggests identity of our Dioma or Diomma with Dimma Dubh of Condeire, bishop (January 6th), of whom the compiler says —“I think this is the Dima to whom Declan was sent to be educated.”

[39] CAIRBRE MACCOLMAIN. The martyrology of Donegal enumerates four bishops named Cairbre, but which of these, if any, be the Cairbre styled MacColmain in the text there is nothing to indicate. Under November 1st the Martyrology of Gorman has a Cairbre, bishop.

[40] SEVEN CHURCHES. Omitting Reilig Deaglain already mentioned, the following early church sites, all in the immediate vicinity of Lismore, have been identified:—Cappoquin (within demesne), Ralph, Ballyinn, Coole (CILL COLUMCILLE), Seemochuda, Garrison (CILL BHEAC), Flower Hill (CILL DUIGÉAIN), Tobber (better known as Shean), Aglish (NA SAGART) Ballysaggartbeg (P AN LÓIRCÍN). Okyle, and Kilbree (C. BHEIGE). The last named church cannot have been one of the seven for its origin otherwise is known to us—from Brig dau. of Cairpre whom the Felire of Aengus commemorates under January 31st. If Reiligin Deaglain be made the centre instead of Lismore a few of the foregoing would be excluded but the following would fall within a radius of three or four miles, Affane, Killderriheen, Cilla-tSleibhe (within Affane demesne) and Moneyvroe.

[41] AILBHE. He is perhaps the most prominent of the four or five saints of Ireland claimed to be pre-Patrician in their mission. Though he was born in Eliogarty, his descent is traced from the Dalaradians of the north. Like the founders of Rome he is said in early infancy to have been suckled by a wolf, and it is claimed he was brought up and educated by certain Britains who lived in Eastern Eliach. Ailbhe's "Life" states that he learned the Sacred Scriptures from a Bishop Hilarius whom Lanigan conjectures to have been Hilary of Arles (d. 449). Ailbhe and Ibar are referred to in the Tripartite Life as observing a peculiar injunction of their father, Patrick. The annals refer the death of Ailbhe to the sixth century, thus:—

Annals of Ulster—A.D. 526.

„ „ Innisfallen—A.D. 526 .

„ „ Four Masters—A.D. 541.

Chronicon Scotorum—A.D. 531.

Ailbhe's feast is kept on September 12th.

[42] HILARY. Assuming this passage not to be an interpolation the pontiff in question would be Pope Hilary (461—468). This assumption involves transference of Declan's *floruit* to the late fifth century. As however the native hagiographers were not strong in their foreign geography or in their European history, one might assume, with Meyer and Zimmer, that the Hilary in question is not the Pope so named but the Bishop of Arles referred to in last note.

[43] We have no account of a king or emperor of Rome who had a son named Runan. To be sure the Latin Life reads Lu'anus, but that does not make solution of the difficulty anything the easier. This however is no reason to doubt that Declan had a disciple so named, nor even that

the latter was a Roman and of patrician lineage. The Irish gave the title of king to provincial chieftains and even to smaller territorial magnates. In this connexion too we must remember the considerable direct and comparatively close intercourse of Ireland with Gaul (Conf. Meyer "Learning in Ireland in the Fifth Century," &c.), also the considerable influx of Gaulish, &c. refugees consequent on the Vandal invasion of Continental countries.

[43] BELL. It is evident from the context that *cloc* here is identical with the *cloc* of a few sentences lower; I have accordingly translated it *bell* in both cases. The word I am aware has been translated *stone* (Journal of Kilkenny and South East of Ireland Archæological Society, Vol. iii., New Series, 1860-61, p. 47), and on strength of present passage the name, *Ṛuibín Deagláin*, has been applied to a small object of marble said to have been found in St. Declan's grave at Ardmore and preserved with veneration in the vicinity for ages. The object in question was simply a thin and flat piece of black marble, roughly about two inches square, bound by a light metal clamp, and bearing on one side a cross incised and on the other a circle. The stone was pierced by four or five holes countersunk for silver rivets. This singular object was regarded locally with great popular reverence; it was also in much request on account of its alleged curative, &c., virtues. A detailed description of the stone, with a woodcut, will be found in the above quoted Kilkenny Archæological Journal. Regarding the name, *Ṛuibín*, Mr. William Williams, of Dungarvan, writer of the notice just referred to, has offered the explanation that *Ṛuibín*=*Ṛuib-míonn*; perhaps *Ṛuibín*, "little black object (bell)" is more likely. Unfortunately the so-called *Ṛuibín* has not been heard of since 1861, but I have little doubt its rediscovery would reward an adequate search for it in Dungarvan or vicinity.

[44] ICHT. The Irish called the English Channel *Ich*t, *Ycht*, *Vecta*, or the *Ictian* Sea. Compare *Isle of Wight*.

[45] AILBHE, IBAR, DECLAN, AND CIARAN. With these four saints is inextricably—we may almost say, hopelessly—bound up the question of pre-Patrician Christianity in Ireland. Each of the four is brought into the story of the other three, but *Ailbhe* it is whose relations with *Declan* are most intimate. *Ailbhe's* life has been already sketched (note [41]). *Ciaran*, like *Declan*, is brought into close relationship with King *Aengus* of *Cashel* whom *Patrick* is said to have baptized. Though *Ossorian* by race *Ciaran* was born in *Clear Island*, his mother being of *Corca Laighde*. *Seir Ciaran* especially, and the territory of *Ossory* generally was the theatre of his life and labours. His feast day is *March 5th* on which day also, or day following, is honoured his disciple and successor, *St. Carthage, Senior*. Neither *Ciaran's* death nor his period is indicated in the annals, but his "Life" makes him a cotemporary of King *Aenghus* and also of a number of sixth century saints. *Ibar* is claimed as a native of *Ulster* but his life, like the lives of *Declan*, *Ciaran*, and *Ailbhe*, was identified with south or south-east Ireland. He is said to have been trained by an Abbot, *Motta*, and to have permanently

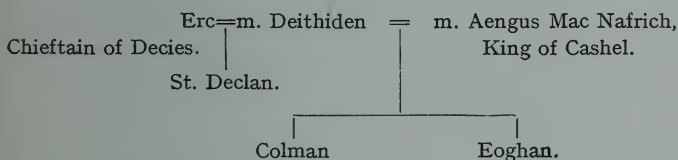
established himself at Beg Erin near the present town of Wexford. His feast is kept on April 23rd, and the Annals claim the vicinity of 500 A.D. as the date of his death ; thus :—

Annals of Ulster	....	....	499, 500 or 503
„ „ Cambria	....	....	501
„ „ Four Masters	....	....	500
„ „ Clonmacnoise	....	....	504
Chronicon Scotorum	....	....	500

[46] KEVIN, &c. The Bollandists and the Latin Life add Mobi (Moby). These names—except perhaps Mobi's and Colman's—are not perpetuated in place or church denominations within the Decies territory. Without further data it is impossible to identify them with names in the martyrologies. In the calendars aforesaid one hundred and thirteen Colmans are commemorated, four Lachtains, five Findlugs and fourteen Caoimghens.

[47] AENGHUS MAC NATFRICH. He was the first Christian king of Cashel and fell with his wife Eithne (A.D. 489, A.F.M.), at the battle of Celi-Osnadha, now Kelliston, four miles east of Leighlin, Co. Carlow. Their death fulfilled a prophecy of Ciaran's and was the penalty exacted for a shameful crime attempted by Eithne. From Aenghus descend the families of MacCarthy, O'Keefe, O'Callaghan, and O'Sullivan, besides many saints and kings. SS Lugadi, Foilian, Natalis, and Colman were amongst the sons of Aenghus.

[48] COLMAN AND EOGHAN. Colman became bishop of Doremore (Durrow), within Eile, on the confines of Munster and Leinster and is honoured in the Irish calendars on May 20th. The following table shows the inter-relationship of Declan and Colman, &c. :—



[49] CONN'S HALF. In allusion to the well known Meathian, or northern, origin of the Deisi chieftains.

[50] EOGHANACHT OF CASHEL. The tribe name of the O'Donoghues who were anciently located in Magh Femhin, the fertile plain of South Tipperary. Shortly after the English invasion the O'Donoghues were driven from the Golden Vale and forced to find a home in Kerry. Here they gave the name of Onoght O'Donoghue to all, or portion of, the present barony of Magunihy.

[51] KILMUINE. Menevia, otherwise Rosnat, and now St. David's, Cardiganshire. It is practically the nearest point of Wales to southern Ireland—the distance thence to Ardmore being just about one hundred miles. This proximity goes far to explain the early commercial and other

close connexion of South Wales and southern Ireland. Kilmune is inseparably associated with the memory of St. David, who established here the archiepiscopal See of Wales some time in the first half of the sixth century. St. David is mentioned with unusual distinction in the Irish martyrologies : in fact the native hagiographers treat him in a manner as one of their own distinguished Irish saints. His death took place in 544 approximately.

[52] The legend of the floating rock is not quite unique. Many similar stories are found in the lives of Celtic saints. St. Cuangus, of Liathmore, for instance, sailed to Scotland on a flagstone. On another occasion a holy man from Ireland crossed the ocean on a sod cut from his native hillside. Yet again we read of four Irish saints sailing the Irish sea on another flagstone for permanent possession of which they cast lots soon as they had reached their destination. A boulder of coarse gritstone—wrenched in the Ice Age from the Comeragh Mountains—lying on the shore at Ardmore and known far and wide as “St. Declan’s Stone” has been regarded with the veneration of many generations as the identical stone which floated from Wales in the wake of Declan’s ship. Popular reverence expresses itself in peculiar devotions performed here on the occasion of the annual pattern. “Declan’s Stone” rests upon the underlying rocks in such a way as to leave, in the centre underneath, a narrow opening or passage through which devotees crawl on all fours, meantime invoking the saint’s intercession in their particular necessity. A late Parish Priest, deeming the stone an object of superstition wished to have it broken or removed, but, when it came to the point, the workmen refused to use their sledges upon the offending monument.

[53] HIGH SHEEP ISLAND. The former island character of Ardmore Promontory is forcibly suggested by present appearances; elevation of the sea by a few feet or a corresponding depression of the low neck of land to north and north-west of the village would reduce Ardmore to an island. The present junction with the mainland appears to have been effected as much by silting up of the channel as by elevation of the ground. The silt here is coarse gravel with some sand, thrown up by the sea at the east side of the neck. It is hard to imagine that Ardmore can have been insulated in historic time. The evidence is the other way, scil.—that for centuries the sea has been advancing on the land, and at the present rate of gain it is only a matter of a century or two till Ardmore does really become an island. A former crannoge site, which must at one time have been within a lagoon, is now covered by the advancing sea. Towards its western end the former channel follows the course of a stream and terminates in a depression by the strand or shore known as *Béal Áda* or river-mouth. The circuit of the former alleged island would embrace the present townlands of Ardocheasty, Ardogina, Ballinamona, Farrengarret, Duffcarrick, and Monea.

[54] THE DESH. Their territory varied its boundaries from time to time. At its widest extension it included the whole Co. Waterford with the baronies of Iffa and Offa, East and West, as well as portions of

Middlethird and Slieveardagh, Co. Tipperary, the Great Island, Co. Wexford, and the baronies (or parts of them) of Imokilly, Condons and Clangibbon and possibly Kinnatalloon and Barrymore, Co. Cork.

[55] AIT-BREASAIL. This place has remained, and most probably will remain, unidentified. Possibly it was the present Crossford (Ἀῖτ νὰ Κρῑοῖρε).

[56] MAINCHIN. This, according to the O'Clerys (Martyr. Donegal), was probably St. Mainchin or Muinchin of Limerick, who was son of Sedna, son of Cas, son of Conall Eachluath of the race of Cormac Cas, son of Oilíoll Olum. Within the Decies was one ancient church (Killmanahan, near Clonmel) bearing Mainchin's name. The Martyrology of Donegal commemorates in all eleven Mainchins besides two Mainchans.

[57] Stories of interrupted miracles are common in the "Lives." One saint miraculously erecting a Round Tower by night is spied upon by an inquisitive female, who makes some remark on the progress of the work—with the result that the building was immediately stopped and the tower carried no higher. St. Mochuda, measuring Moeltul, a petty king of Kerry, is interrupted by a meddlesome servant and Moeltul's catalogue of promised earthly blessings is thereupon cut short, &c., &c.

[58] PASTURE. The land, especially the portion of it comprised in the townlands of Ballinamona and Monea, still retains and deserves its reputation for fertility. Hereabout is a restricted outcrop of limestone to which this materialistic age will insist on ascribing something of the district's productiveness.

The three wells referred to in the preceding sentence are said to be represented now by certain springs on the strand near low water mark. These are uncovered only at low water of spring tides and cure inward complaints of those enterprising enough to reach them. *The Holy Well* is however "Tobar Deaglain," the most noted holy well in Munster, situated on the cliff, within a few yards of Teampull Disirt. It is still visited by thousands on the occasion of the patronal feast.

[59] FEARTACH DECLAIN. No trace or memory of the Feartach is now discoverable, though apparently the staff existed in the time of the saint's biographer and perhaps even in the seventeenth century when O'Clery made the present copy.

[60] ARDMOR DECLAIN. Of the earliest Ardmore of St. Declan's time, nothing remains to-day beyond a few ogham inscribed pillar stones, which are preserved in the ruined Cathedral, and possibly the rude plinth of a cross lying on the grounds of Monea House. Even the diminutive oratory, with its hoary antiquity of nearly fifteen hundred years, is most probably of a period somewhat posterior to Declan's day. As the cells of the community and original church were all of wood or wattle in the characteristic Irish style we need not wonder that so little has survived.

[61] We cannot help regretting that the writer does not specify some of the churches so founded. Almost the only church definitely named is Kilmacleague and as this is near the extreme east of Decies territory it helps

to bear out the biographer's statement that Declan's influence was far extended. Lanigan conjectures that Mocollop was another Declan church : possibly it was, but to base this theory on a resemblance between Mochelloc and Mocollop, as Lanigan does, is to build upon sand—or upon air. This reference to Declan's churches and monasteries has successfully tempted the present annotator to add here a list (as complete as it can at present be made) of the early churches of Decies. In this connection ancient Decies is taken as coterminous with the present diocese of Waterford and Lismore. For convenience of reference the church sites are grouped under the headings of their old or pre-Reformation parishes :—

<i>Parish.</i>	<i>Early Church Sites.</i>
Affane	 Affane, Kilderrihen (not identified), Moneyvroe.
Aglish	 Aglish, Ballingown, Dromore (Kiltira), Shanakill, Tinascart.
Ardfinnan	 Ardfinnan.
Ardmore	 Ardmore, Crobally, Dysert, Kilcolman, Kilknockan, Loskeran (C111 70nnnċċċċ), Rodeen.
Ballybacon	 Ballybacon, Killaidamee, Kilballygorman, Kildanoge, ... Kilgroy (unidentified), Kilmaneen, Lady's Abbey Lodge.
Ballygunner	 Ballygunner (2).
Ballylaneen	 Ballylaneen (2), Tempelyvrick.
Ballymacart	 None discoverable.
Ballynakill	 Ballynakill, Kilcohan.
Baptist Grange	 Ballygambon (Killedmond), Carrigeensharragh, Mil- town (Cεampull Δοῦδα).
Cahir	 Ballylegan, Ballymacadam, Caher Abbey, Clonmore (C111 ξοβηδ1τ), Kilcommon, Killeenbutler, Kil- leigh, Killemly, Loughlohery.
Clashmore	 Clashmore, Kilmore, Knockanaris (C111 ċolunm 7ċe1r5).
Clonea	 Glen, Kilbeg (unidentified), Kilgrovan, Killineen.
Clonegam	 Clonegam, Killowen.
Colligan	 Colligan.
Corbally	 Coolum.
Crooke	 Crooke.
Derrygrath	 Ballydoney, Derrygrath, Kilmaloge, Kilmurry.
Donaghmore	 Donaghmore, Killerk.
Drumcannon	 Drumcannon, Killune.
Dungarvan	 Abbeyside, Dungarvan, Killongford, Killossoragh, Kilminnin, Kilmurry, Ringapuca.
Dunhill	 Ballylenane, Dunhill, Killone, Killsteage, Kilcannon, Smoor.
Dysert	 Churchtown (71peΔ1τ), Killdroughtan, Windgap (otherwise Ardmore).

Faithlegg	...	Faithlegg, Kilcullen.
Fenough	....	Fenough, Tinhalla (?).
Fews	....	Fews, Killnagrange.
Garrongibbon	....	Garrongibbon.
Grange	....	Idem.
Grangemockler	....	Grangemockler (2).
Guilcagh	....	Killmovee.
Inislounaght	....	Inislounaght, Kilmacomma, Killnamack, Decoy Kilmolash, Patrickswell.
Kilbarry	....	Ballindud, Kilbarry.
Kilbarrymaiden	....	Kilbeg, Kilmurrin.
Kilbride	....	Idem.
Kilburne	....	Idem.
Kilcaragh	....	Idem.
Kilcash	....	Idem.
Kilcockan	....	Killeenagh, Kilcockan, Kilmanicholas.
Kilcop	....	Idem.
Kilgobinet	....	Ballyneety, Inchindrisla (Cill Éinntáin). Kiladangan Kilbryan, Kilgobinet (C. Šobnait), Killnafrehan.
Kilgrant	....	Idem.
Killaloan	....	Kilheffernan, Killaloan.
Killea	....	Killawlan (unidentified), Killea, Licáun
Killotteran	....	Idem.
Kil St. Lawrence	....	Idem.
Kill St. Nicholas	....	Idem.
Killure	....	Idem.
Kilmacleage	....	Ballygarron, Kilmacleage.
Kilmacomb	....	Idem.
Kilmeadan	....	Adamstown, Darrigle, Gortaclade, Kilbunny, Kil- meadan.
Kilmolash	....	Keereen, Kilmagiboge, Kilmolash.
Kilmoleran	....	Carrickbeg (Reilig na Muc).
Kilmurray	....	Macreary, Lisadobber, Kilmurray, Dovehill (Árto Colum).
Kilronan	}	Ballydonagh, Bawnfunne, Kilcreggane, Kilmanahan,
<i>Lismore Diocese</i>		Kilkeany, Kilronan, Bennetschurch.
Kilronan,	}	Idem.
<i>Waterford Diocese</i>		
Kilrossanty	....	Ballingowan, Ballykeroge (Cill Úrmeac), Curraheen (C. Lóinnín), Garranmillon, Kilcomeragh, Kilross- anty, Knockyelan (?), Shanbally.
Kilrush	....	Idem.
Kilsheehan	....	Burntchurch, Kilsheelan.
Kiltegan	....	Idem.
Kilwatermoy	....	Fountain (C. Íonntáin), Kilwatermoy.

Kinsalebeg	....	D'Loughtane, Kilgabriel, Kilmeedy (C. mo-tœ), Kilmaloo (C. mo-uað), Kinsalebeg.
Leitrim	....	Idem.
Lickoran	....	Idem.
Lismore and Mocollop	....	Aglish, Ballyinn, Ballysaggartbeg, Cappoquin, Cool (C. cōlumcille), Drumroe (C. ðeasláin), Flower Hill (C. ðuigeáin), Garrison (C. ðreac), Kilbree (C. ðriðe), Lismore, Mocollop, Okyle, Rath, Seemochuda, Tobber.
Lisnakeil	....	Lisnakeil, Loughdaheen.
Lisronagh	....	Kilmore, Lisronagh.
Modeligo	....	Derry (C. mo uað), Killea (C. uað), Modeligo.
Molough	....	Idem.
Monamintra	....	(?)
Monksland	....	Kildwan, Monksland.
Mora	....	Ballynattin, Maginstown, Moorstown.
Mortlestown	....	Idem.
Mothel	....	Ballynevin, Bishopstown, Joanstown, Kilcanavee, Kilclooney, Killerguile (unidentified), Mothel, Ross.
Neddings	....	Idem.
Newcastle, Lismore Diocese	}	Clashganny, Crohan (C. uað), Crohan (C. na ðcloigeann), Killnacarriga (C. uað also) Newcastle.
Newcastle, Diocese Waterford		Newcastle, Kildermody, Carrigphilip.
Newtown Lennon	....	Ahenny (C. áirpín), Newtown.
Outeragh	....	Idem.
Rathgormack	....	Ballynafina, Glenpatrick, Kilbrack, Killballyquilty, Knockanaffrin, Park (C. eoðáin), Rathgormack.
Rathmoylan	....	Kilmaquage (C. mo áuað), Rathmoylan.
Rathronan	....	Idem.
Reiske	....	Ballydermody, Ballyphilip, Killcarton, Reiske.
Ringagonagh	....	Ballintlea South, Ballyharrahan, Gortadiha, Killinoorin (site unidentified), Shanakeil (Ringagoonagh).
Rochestown	....	Idem.
Rossduff	....	None discoverable.
Rossmire	....	Kilmoylean, Rossmire (C. áuað).
Seskinane	....	Ballinaguilkee, Bleantasour, Cloonacogaile, Kilcooney (C. áuað), Knockboy (Seskinane), Lyre.
Shanrahan	....	Burncourt, Kilavenoge, Kilcarron (C. áirpín), Killeaton (C. áirín), Rehill, Shanrahan.
Stradbally	....	Ballyvoyle, Garranthurton, Kildeaglain (site unidentified), Kilminnion, Killeaton, Stradbally.
Tallow	....	Kilcalf, Kilmore, Kilwinny, Tallow.
Templemichael (Co. Waterford)	}	Darinis (Molana), Ringcrew, Killea, Templemichael.

Templemichael	}	Idem.
(Co. Tipperary)		
Tubrid	....	Ballydrinan, Ballylaffan, Burgess (Τεαμπυλλ Οαζάιν), Kilcoran (C. Κυαρτάιν), Killinure, Kilroe, Tubrid.
Tullaghmelan	....	Idem.
Tullaghortan	....	Killballyboy, Tullaghortan.
Whitechurch	}	Idem.
(Co. Tipperary)		
Whitechurch	}	Kilcloher, Kilcannon, Kilgreany, Kilnafarna, White- church.
(Co. Waterford)		

Three or four of the ancient parishes seem to have had no church at any time within their bounds ; at any rate very minute investigation has failed to find trace of any. It cannot, of course be proved that all these churches were Celtic in origin ; it is possible that a few, like Inislounaght, Lady's Abbey, and Mothel, were of purely post-invasion foundation. The majority of early churches here listed are of the cill, ceal, or cilleen, type and in every case, except in those noted as "non-discoverable" or "not identified," the actual site of the ancient oratory or ecclesiastical foundation has been located and examined (*vid.*, "Place-Names of Decies," *passim*). As the church buildings were generally of wood or wicker it is vain to expect remains. In a great many instances—but not in the majority—the cill site was occupied later by an Irish-Anglo-Norman church of which the ruins often survive, and occasionally it continues occupied by a church to the present day. As a rule the typical cill differs little in outward appearance from the lios or rath ; there is, in both cases, a circular rampart of earth enclosing a space of approximately half an acre still occasionally used for burial of unbaptised infants.

[62] INNEOIN. This is Inneoin-na nDeisi to which the smith of Sid Buidb in Feimin threw his anvil from Loch Lein. It appears to have been a seat of the king of Cashel and to have been also called Indeoín Aine, Indeoín Maighe Feimin, and I. of Ossory. The Book of Ballymote (379a) refers to it as a hillock or fert. The place has been identified as the present Mullagh-oney, a townland in the parish of Newchapel four miles north of Clonmel, Co. Tipperary.

[63] FASTING ON THE KING. To make a prayer or a curse more efficacious it was preceded or accompanied by a fast of greater or less severity and duration. In this connection will be re-called Ruadan's famous fast on the Ard-Righ at Tara before the saint put his final ban upon the royal city. There is something left unexplained here. The National Apostle threatens Declan and his people with censures, yet we are told of no canonical offence. Why this threat of censure ? The most reasonable explanation, which indeed at once suggests itself, is some irregularity in jurisdiction on Declan's side.

[64] SLIEVE GUA. Now the Knockmaeldown range (highest point 2,690 feet) forming the dividing line between the counties of Tipperary and Waterford. Two ancient roadways from Magh Feimin to South Decies

are still traceable (see Journal, R.S.A.I., Vol. xv., 5th Series, pp. 110, &c.) The more westerly and probably the later of these is the Rian-Bo-Phadraig of local legend, which led directly to Lismore. Declan seems as a rule to have used the more easterly track ; such, at any rate, we gather from the various references to his journeys. This latter road diverged from the early Cashel-Lismore Road ("Rian Bo Phadraig") at Ardfinnan, followed down the east bank of the Suir to Molough, crossed the river here, and, running nearly straight over the mountain ridge, emerged on the southern plain at Affane. This was evidently too the road taken by Carthage on the occasion of his retreat from Rahen.

[65] LEDBAN. I can find no further reference to him ; I cannot even discover his name in the Deisi genealogies. The Deisi it is to be remembered did not obtain possession of Magh Feimin till the fifth century, when, on expulsion of the Ossorians, the territory was bestowed on them by Aenghus of Cashel. Thenceforward O'Bric held sway in Waterford and O'Phelan in northern Decies, till the O'Brics sank under the O'Phelan's, some time previous to the English Incasion (Cf. O'Donovan's note to O'Huidhrin).

[66] Apparently Declan in his speech to the Clann claims a tanist's rights or something akin thereto.

[67] FEARGAL. The name Ferrgil occurs twice in the Deisi genealogies (Book of Ballymote) but in neither case is its owner returned as son of Cormac ; in one case he is—F. son of Artgal, son of Leiteteach, and in the other—F. son of Bec, son of Faelan.

[68] ST. PATRICK'S WELL. "Patrick's Well," about one mile west of Clonmel, consists of a great basin filled to the brim with bubbling crystal water and still regarded with much local veneration (see Map). Close by it in the marsh is a stunted, rude and early Celtic cross which marks a former penitential station. There are likewise the ruins of a small seventeenth century church, proved to be the successor of a primitive Celtic structure by fragments of the earlier building which survive incorporated in the present ruin.

[69] SECHNALL ; otherwise Secundinus, first bishop of Slane.

[70] SYNOD OF CASHEL. Lanigan unreservedly rejects this account of the synod as a patched-up story of later date intended to support certain claims to jurisdiction, &c. This hypothesis leaves unexplained, however, the payment of tribute (see three paragraphs later) to Declan from Cashel—a payment evidently claimed by Declan's successors at the time when the present Life was written.

[71] ARCHBISHOPRIC OF MUNSTER. Possibly archbishopric is here used in the sense of most ancient and historic bishopric. More probably however the title and perhaps the story also and the rann are of a date posterior to Rathbreasail and to the transfer from Emly to Cashel of the chief bishopric of Munster.

A Latin rendering of the rann, composition of which is here attributed to Patrick, is given by Ussher and elsewhere ; it accentuates the verses' significance :—

“Albeus est humilis dixit Caephurnia proles ;
 Patriciusque esto hinc Ailbee Momonia.
 Declanus pariter patronus Desius esto ;
 Inter Desenses Patriciusque suos.”

[72] IN PAGAN TIMES. It is rather anomalous that—accepting the modern diocesan boundaries as identical with the later territorial limits—Mullogh-noney is now outside the Decies. But so, too, are other places specially located by the text within that region. There must have been frequent change or shrinkage of boundary at this north as at the western side of the region.

[73] RATH NA NÍRLANN; in the Latin Life variously—“Raith na Yrlane,” “Raith na nÍrlann,” and “Magh na nGherlann.” The passage throws an interesting light as well on the ancient topography of Cashel as on the arrangement or purpose of buildings within a kingly Dún. There was a special place of detention for hostages; compare, in this connection, the Mound of the Hostages at Tara. The name, Rath-na-ngerlann—presuming the rendering here given to be correct—suggests that the structure may have also been used as an armoury.

[74] DERCAN. Unfortunately I have been unable to identify this individual or site of his homestead. It avails nothing that Dercan's name was perpetuated in “Clog Dercain,” the title of a well known bell (or pillar stone) in northern Decies which survived in the writer's day and around which the army of Decies marched before it took the field. I imagine *clog* (a bell) here has been written in mistake for *cloch* (a stone). In this connexion it is suggestive that the Latin Life has “stone.” It is not easy to conceive an army solemnly marching around a hand bell; it is different when the centre of circumambulation is a pillar stone. The name, however, has disappeared and probably the stone too. It is possible however that the latter is identical with “Cloch-Fhada” a remarkable pillar stone standing alone on a hilltop within the townland of Giant's Grave in the parish of Rathronan, near Clonmel (see Map). The remarkable monument is visible for miles in every direction: it is tall (nine feet above ground), tapering and slender and is marked with two inscribed crosses of early Irish pattern. There are two sketches of this cloch from the pencil of Du Noyer in the Royal Irish Academy Library. In the parish of Cahir and townland of Grangemore there lies, at a cross roads, a remarkable boulder of limestone locally known and venerated as “St. Patrick's Stone.”

[75] CONINGEAN. I regret exceedingly my inability to locate this establishment, identification of which would be both interesting and important. Kiltagan the site of an early church, near Clonmel, suggests itself—but we can only conjecture. Popularly, in west Decies, where the story of the cooked dog is well known to Irish speakers, Coninga is believed to be Conna, near Tallow. Conna however is not in Magh Feimin and I suspect the only reason for equating it with Dercan's homestead is similarity of name sound. Again, in mid-Waterford, the pass or gap over the Comeragh Mountains known as “Bearna Mhadraidh” (Dog's Gap) is pointed out as the road

taken by the resuscitated dog, for the tale there is that the animal was restored to life by Declan. The whole story was probably founded in *Folk's etymology*, based on the name Coninga (Con-íonḡa). That the place sought for lies to north of the Knockmaeldown range is evident from the text and likewise from the *Felire Aengussa* (Stoke's edition of 190, p. 77):—"Do Coningnib do . . . i . tuath fil fri Sliab Cua atuaíd ocus ic Ard Finain ata," i.e. the Comingi are a tribe to the north of Slieve Gua, &c.

[76] COMAN AND ULTAN, &c. Ultan succeeded Declan as head of the monastery. Colgan devotes a whole page to him under March 14th, and succeeds in telling us practically nothing. Apparently Ultan was Declan's favourite disciple; yet, strangely enough, his memory does not survive in any Deisian place-name—unless indeed it be Kyllelton, an ancient church site near Stradbally. Shearman, on what authority I do not know, credits Ultan with foundation of Maghnidh in Magh Femin. Magh-nidh, which the Book of Hymany describes as "ἡν-ῖοντ ἑαίριλ" in Magh Femin, has not been identified. I suggest that it is Mowney an ancient parish and church in the barony of Slieveardagh, Co. Tipperary. Coman may perhaps be commemorated in Kilcommon near Cahir, Mochaba (*rectius* Mocopa according to Colgan) in Kilcop, near Waterford, and MacErc and Mac Laisren (mo-ḡaire) respectively in Killerk and Kilmolash, near Clonmel.

[77] BREGIA. Brega Midi was a people of Meath and a plain of the same province—the original home of the Deisi of Munster. Bregia would include roughly the present baronies of Deece, Duleek and Slane with Monasterboice as somewhere near its centre. Thanks to Rev. Paul Walsh, M.A., of Mullingar I am able to identify Declan's religious foundation, wherein he established the Canons and left the Book-shrine. The church referred to gave name to Kilegland, a diminutive parish of one townland, which surrounds the village of Ashbourne in the barony of Ratoath, Co. Meath. Ashbourne is close to the border of Co. Dublin and five miles east of Dunshaughlin; a brief notice of it appears in Cogan's "Meath," vol. II., p. 383. The evolution of the name Kilegland may be thus expressed:—Kildegland—Kilegland—Kilegland. (Cfr. Hogan's *Onomasticon*, pp. 188, 190).

[78] The place has not been identified but in all probability it is Kilcolomb, the site of an early church, in the barony of Ida, Co. Kilkenny. Our martyrologies have no mention of a Columdearg. It is interesting however to find his name associated with a holy well at a place called Knockanaris in the parish of Clashmore, Co. Waterford ("Place-Names of Decies," p. 81). Close to the church remains at Kilcolomb is a rough stone boulder with three basin shaped hollows on its upper surface; it is known as Cloč Colum and held in great reverence locally.

[79] There appears to be some confusion of the present with an incident previously recorded. What was the necessity for a boat if the channel had been—as the narrative records—already dried up! The hatred too of the Ait-Breasail folk for Declan is rather unintelligible; there is something left understood, which the writer might have told us.

[80] Instances are not rare in these Irish "Lives" of wild animals, especially deer, surrendering themselves as beasts of burden, &c. Compare, for instance, the alleged incident on Columba's interview with the bishop, Etchen, who was to ordain him on the morrow—when wild deer came unled from the woods to take the place of oxen in the plough.

[81] The Latin Life gives the name of the place as Mag-Gabra (μαγ γάβρα) which perhaps we may take as represented by the present townland of Mogowry in the parish of the same name, some miles to east of Cashel in the barony of Middlethird and diocese of Cashel. The name of the grantee might be represented to-day by Dorney.

[82] The baptism of a future saint is an incident frequently emphasised in the "Lives." Its introduction seems to be a motive on which to hang a prophecy of the infant's future greatness. An incident exactly like the present is related in Mochuda's Life, q.v.

[83] TIBRID. Tubrid, in the barony of Iffa and Offa West, Co. Tipperary, and diocese of Lismore, where St. Ciaran, bishop of that place, is honoured on November 10th. The Holy Well of Tubrid, a large circular basin at which stations were formerly made, has recently been enclosed by a wall. A public pump too has been erected in connection with it. Tubrid is called Tioprat-mic-Nenna in the martyrology of Donegal. (See Map.)

[84] GROT AND CUA. The name Ui Faithe survives in Iffa and Offa, the designation of two baronies of South Tipperary. Slieve Grot is the Galtee mountain range and Slieve Cua the nearly parallel Knockmaeldown chain. Tubrid is situated almost midway between the two ranges of Sliabh Grot (the Galtees) and Sliabh Gua (Knockmaeldown). Here it will be remembered, in the old graveyard beside the Holy Well, the ashes of Dr. Geoffrey Keating await the resurrection.

[84a] HABELLUM. This word—variously written gabellum, cabellum, and habellum—has sorely puzzled commentators. Du Cange ("Gloss. Med. et Infim. Lat.") renders *Cabella* pro *Gabella* thus—"Olim tributum omne, nunc illud solum quod sali imponitur." He adds—"Eodem nomine appellatur tributum quod ex vino penditur." *Gabella*, he states to be—"vox ejusdem originis et notionis ac Gablum. Nam qui aliunde etymon arcessunt toto coelo aberrant." Finally, he glosses *Gablum*—"census, tributum, redditus, ex Saxonico *Gafol* vel *gafel* eadem notione." The "Glossarium" subjoins four or five further particular meanings in all of which the idea of tax or tribute is evident. *Cabellum* at once suggests the ancient gabal or cabal (καπάλλ), a small wiry horse bred in Ireland and exported thence, but the obvious meaning of our term is a coin or other such medium of ecclesiastical tribute. Possibly the alleged petrified habellum so long preserved at Ardmore is identical with the stone object referred to in note [43] *antea*. The Latin Life calls the object stolen—Magnum habellum, on which the Bollandist editor observes:—"quid sit habellum, nescio."

[85] DRUIM LUCTRAIDH; most probably the ridge of Lochluachra, near the northern boundary of the Deisi territory and on the direct ancient

highway from Cashel to Ardmore. (See Journal, R.S.A.I., vol. 35, pp. 110-129).

[86] CASTLE. The Latin Life renders the name of the place "Collis Stabilis" and adds that between the castle and the place whence Declan hurled the staff was, at least in time of the writer, a high wood called Cuirt—(qy. Scairt). "Collis Stabilis" at once suggests Crohan (Cṛuadān—"Hard Ridge") a place about one mile to west of the pass across the Suir at Molough. On this townland, which is of great extent (1,860 acres) are the sites of two early churches—Cill Liath and C. na gCloigeann. The narrow intervening townlands of Middlequarter and Killnacarriga (Cill na Cairrige), with their suggestive sub-denominations, Cill-mór, Cill-thairige, &c., are reminiscent of a former forest covered area. It is hardly necessary to add that the Irish chieftain's "castle" would have been of wood or wattle.

[87] MAGLACHA. Now Molough, on the right bank of the Suir close to the village of Newcastle. Here are considerable remains of a later church and some monastic buildings. The author of our life is corroborated by the Martyrology of Donegal in his statement that the monastery of Molough owed its origin to the daughters of Cinaedh; under September 24th the martyrology in question commemorates:—Inghena Cairnigh ó maiz locha. Compare with the present dedication the neighbouring Cill-na-mac. Molough was granted at the suppression to Sir Henry Radcliffe. Beside or close to the abbey was one of the chief passes over the Suir into Southern Deisi. (See Map.)

[88] TO COMMEMORATE THIS MIRACLE. Near the southern end of the ford, on the townland of Clashganny, and beside of the ancient roadway, is a primitive church site with a stunted pillar stone and some boulders, possibly portion of the cross-crowned pile alluded to in the text. The Latin Life adds that the place was called Ulladh or Vlu, a name which has much mystified the commentators. It is simply the Irish—ola, a penitential station or sanctified place.

[89] See note [76] *antea*.

[90] RIVER. The Lickey river which, rising in the Slieve Grian range, discharges into the Blackwater below Clashmore. Three or four miles from Clashmore this stream was crossed, at Aughnacurraveil, by the Rian-Bo-Phadraig or ancient Cashel-Lismore-Ardmore roadway already alluded to. The Latin Life gives the name of the stream as *Luth*, but, independently of this testimony, the place is easily identified.

[91] The Latin Life reads:—"Ut sepelivetur apud sanctum Declanum."

[92] LEINSTERMEN. O'Hanlon cavalierly states that this place "is undoubtedly identical with the present Dungarvan." Without corresponding emphasis it is well to observe that the place is not and cannot be Dungarvan. Dungarvan is not in the east of Decies and is not close to the Leinstermen. Kilmacleage, however, three or four miles east of Tramore, fulfils both conditions and moreover embodies the name MacLiag. The remains of the old church, of quasi-cyclopean masonry, stands on the edge of a clay

cliff which juts out into the Back Strand of Tramore on the eastern side of the latter. The Latin Life adds that MacLiag's church was near the bay called *Ymleach*. This latter, I take it, is Waterford harbour, otherwise Loch-Da-Caoc, an ancient name of which was Loc Miletach. From this last name the scribes have evolved Ymleach thus—Miletach, Imletach (and Leathach), Ymleach. In this connection it is interesting to note that the Irish name of Woodstown Strand, Waterford Harbour, is *Ṭrídāḡ ṁíltir*, that the headland which forms its southern boundary is *Cnoc a ṁíltir* and that Belle Lake, a picturesque sheet of water a mile or two inland, was Lough Miles according to Speed's Map of 1610.

[93] **DISERT DECLAIN.** This name is perpetuated in Dysert, the official title of a townland to east of Ardmore village. Here, on the edge of the cliff, half-a-mile from the Cathedral, tower and oratory, stands the ruin of a later (probably twelfth century) church. Beside this ruin is the Holy Well of Declan already alluded to. Doubtless this marks the spot to which the saint retired before the end as noted in the text. The place is now bare of timber, but, as it is sheltered from the prevailing south, or sea, gales, it is capable of growing trees. Over the holy well some rude modern carved crucifixes, &c., are set in masonry. Others were maliciously mutilated some ninety years ago, when the foolish and ill-advised act led to a considerable display of popular feeling against certain members of the community.

[94] Compare the Life of St. Mochuda for an example of similar retirement "to make his own soul" before the end.

[95] Mochuda's "Life" ends somewhat similarly. In his retirement Mochuda is visited by aged and infirm members, &c., of the community, "for he was the prop of the aged, the health of the infirm and the comfort of the sorrowing."

[96] **TOMB.** The word in the Latin text is "*Leuiciana*" the meaning of which was unknown to the Bollandists and apparently also to Du Cange. From other Irish "Lives" (Cf. St. Mochuda's) it is quite clear that *leviciana* is a tomb or cemetery.

☛ The ending shows, or suggests, that the Life was intended for reading in refectory or choir.

NOTES TO LIFE OF MOCHUDA.

[1] MOCHUDA. Lanigan thinks it probable that the saint's original name was Cuda (Cuttai) to which Carthage Senior prefixed the term of affection, *mo*, and the learned Doctor conjectures that the name Carthage was applied later because of the bearer's connexion with the older saint. The hypothesis however seems gratuitous; it appears too to be untenable in face of the specific statement of the "Life" that his baptismal name was Carthage and Mochuda but a pet designation. Carthage (Carthach) was a personal name of occasional occurrence in ancient Ireland, Cfr. Martyr. Oengus., Sept. 9th, Oct. 21st, &c.

[2] CIARRAIGHE LUACHRA. An ancient sub-division of South Munster which derived its name from Ciar son of Fergus Mac Riogh and Maev of Connacht; it was approximately co-extensive with the present baronies of Trughanacmy, Clanmorris, and Irachtic Connor in North Kerry and sometimes it is taken to signify all North Kerry (Onomast. Godelicum).

[3] FERGUS MAC ROIGH; the great Ulster prince and warrior whose shade related to Murgan the lost story of the Tain. Through hatred of Connor Mac Nessa, who had slain the sons of Uisneach for whose safety Fergus had pledged his faith, the chivalrous Fergus went into voluntary exile to Connacht. In the latter province Fergus, with one thousand five hundred exiled Ulstermen, took service under Maev and from Connacht he led the famous Tain or expedition against Ulster. Fergus was eventually slain at the instigation of Maev's husband Ailill, who had apparently but too much reason to be jealous of the Ulster warrior. The "Exile of Fergus," now lost, was, teste the Book of Leinster, one of the great Irish historic tales. St. Ciaran of Clonmacnoise it was who, according to another version, from dictation of the ghost of Fergus wrote down on the skin of his pet cow the history of the classic raid.

[4] The story alluded to seems to be this:—Nessa married Fergus on condition that Connor, her son by a former husband, should be allowed to reign for one year as king of Ulster. Fergus, infatuated with the scheming widow, assented, and the result was that Connor retained the throne while Fergus was left to make a living by his sword. The Connor in question, who is better known as Mac Nessa, was king of Ulster about the time of Our Lord's death, as, thanks to T. D. Sullivan's fine ballad, all the world knows.

[5] EOCHAID FEIDHLIG. The Death-tale of Fergus Mac Roich is published by Meyer in the R.I.A. Todd Lecture Series, from a MS. (the only copy known) in the Advocates' Library, Edinburgh. The story runs, that

as the heroes were bathing in Findloch of Magai after deeds of valour Fergus went into the lake also. Maeve under lascivious impulse went in too. Whereat Ailill enraged requested Lugaid, his blind brother, to cast his spear at Fergus on the pretence that the object indicated was a deer. Lugaid, whose spear was never known to miss its mark, cast his javelin as directed and unconsciously pierced Fergus, his bosom companion, through the heart. Fergus is said to have had three sons by Maeve, scil. :—(a) Corc, ancestor of the Corcomroe of Thomond, (b) Conmac, ancestor of the Conmaicni of Connacht, and (c) Ciar.

[6] LAUNE. The present River Laune, Co. Kerry. It rises in Killarney, whence it carries the superfluous of the Lower Lake, flows ten miles in a north westerly direction and discharges itself into Castlemaine Harbour. In the ancient graveyard attached to the ruined abbey or church of Castlemaine (of which, by the way, our saint is patron) lies a bullan popularly known as Cloch-Mochuda. It is of interest also to note that the church of Kiltullagh is likewise locally regarded as under the tutelage of Mochuda.

[7] COMHGALL. He is perhaps after Columba the most renowned of all the Irish monastic founders. Of Ulster origin and lineage he founded the celebrated monastery of Bangor in the middle of the sixth century and under him were trained very many of the great saints of Ireland—our Mochuda amongst them. Comhgall died in 602 at the age of eighty and his feast is kept on May 10th. He is the author of one of the Irish Monastic Rules and to him Gougand (Hermanthena, Vol. 16, p. 61) would attribute composition of the hymn "*Versiculi familiae Benchuir*" in the antiphonary of Bangor. The Irish hagiologists manifest great anxiety to represent their saints as pupils or disciples of Comhgall.

[8] ST. BRENDAN. This is Brendan, otherwise Brennain, of Clonfert, who like Mochuda was a native of Kerry. Brendan was fostered by St. Ita and is best known as the daring navigator who sailed unknown seas and discovered many new lands, including, it is sometimes contended, the shores of America. Brendan enjoyed a considerable fame on the Continent in mediaeval times when the story of his voyages was one of the staple motives of European romance. He founded a famous monastery at Clonfert, Co. Galway, and a nunnery at Annaghdown in the same county, over which he set his sister as superior. Brendan died in 577 and his festival is kept on May 16th.

[9] RATHEN. Now Rahen, a townland containing the remains of two ancient churches, in the barony of Ballycowan, about five miles from Tullamore. Here Mochuda founded a monastery over which he presided as abbot and bishop for about forty years and in which he is said to have ruled over eight hundred monks. The remains at Rahen are of great archaeological interest and importance; these belong to two churches of which the older would probably date from the ninth century and the other from about the eleventh. The later building, incorporated in the present Protestant church, possesses a richly decorated chancel arch and in the

east gable a wonderful circular window the actual apertures of which are, as Dunraven notes, four circular openings set in the angles of a square and decorated with carved human faces. Dr. Petrie classes the style of ornament used in the chancel arch with the type shown in the doorways of Kildare and Timahoe. The older church is roofless but otherwise practically perfect ; its roundheaded west doorway is ancient but the east window is a later introduction. In its details the second or older church is analogous to the not far distant church of Fore as the latter must have appeared before addition of a chancel arch. Both Archdall and Lanigan are in error in equating the Rahan of Mochuda with the present Rathyne of Fertullagh, Co. Westmeath. If there were any grounds for doubt Ussher's authority should decide the point :—"Rathenim locum hunc hodie nominat in occidentali Midia atque viii. miliarium a Dearmachano Colombae monasterio situm non procul a Landelo quod in Fercallia construxit Colmanus abbas." (Brit. Eccl. Antiq., Cap. xvii.)

[10] FIRCHEALL ; now represented by the barony of Eglish, formerly Fircell, King's County. The territory originally included also the present baronies of Ballycowan and Ballyboy. Muintir Maolmuaid seems to have been a synonym.

[11] MOCHUDA'S MOTHER. Accounts of ante-birth and at-birth signs and portents occur with great frequency in the "Lives." Compare the globe of fire, &c., at the birth of Declan, &c., &c.

[12] SLIEVE MISH. There are three Irish mountains so named. Our present S. Mish is a mountain range in the baronies of Troughanacmy and Corkaguiney, Co. Kerry ; the chain with an average width of about three and a half miles, extends due west for a distance of thirteen miles from the valley of the Maine. Slieve Mish proper is one of the peaks of the range ; another (the highest) is Bantegaun (2,796 feet). The Slieve Mish range terminates at its western end in a ravine through which runs the road from Dingle to Tralee. The mountains to west of the defile are not regarded as portion of the Slieve Mish group.

[13] MAING—the River Maine, Co. Kerry. It rises in the eastern part of Troughanacmy barony, runs four and a half miles, W.S.W., to confluence with the Tallig at Castlemaine, thence a like distance to junction with the Fleskroe and thence to the sea at Castlemaine harbour.

[14] ACHADH-DI. I am unable to identify this place. The Latin Life in Plummer writes the name, Achad Dian, which it glosses *ager velox*. O'Hanlon, following the Bollandists, makes it Astaddin. It may possibly be represented by the two townlands of Astee in the parish of Aughavallon and barony of Iraghticonnor.

I find the name Moailtuile at least twice in the *Uibh Torna* genealogies (MacFirbis, MS. R.I.A. 23., P. 1., p. 554), scil. :—

"Maelthail m̄ Tuathghaile, m̄ annchadha, m̄ Donnгаile, m̄ Uidhir," &c., and (several generations earlier) :—"M. m̄ Dungaile, m̄ Duncon, m̄ Cuain, m̄ Carthag, &c."

[15] TUAIM. This is evidently the place styled Druim Fertain by the martyrology of Oengus. Tuaim of the text is doubtless a scribal error for Druim. The exact place in question has not yet been identified, though its general locality is so clear that its identification by one possessing detailed local knowledge should not be too difficult. Kiltomy an ancient parish and site of an ancient church suggests itself as probably the monastery of Carthage, or perhaps the adjoining ancient church and parish of Kilcaragh (C. $\text{C}\alpha\text{r}\acute{\text{t}}\alpha\text{i}\acute{\text{s}}$).

[16] $\text{S}\zeta\acute{\alpha}\acute{\text{t}} \text{ na hu}\acute{\text{r}}\text{ra}\text{n}$ does not sound very intelligible. O'Reilly however gives as one of the significations of $\text{S}\zeta\acute{\alpha}\acute{\text{t}}$ —"a large bundle of rods tied together and used as a door."

This Bishop Carthach is better known St. Carthage the Elder, the tutor and fosterer of his greater namesake. Carthach was of the Eoghanacht of Cashel and son, or, more probably, grandson of that Aenghus of Cashel whom Patrick had baptized. He was himself a disciple of St. Ciaran who had condemned him to condign penance for a sin of the flesh committed in his younger days. On completion of his canonical penance Carthage was reinstated as a member of the religious brotherhood. Afterwards he founded the monastery of Tuaim or Druim (see note [15] *antea*) and another monastery in the upper island of Lough Sheelin, Co. Meath (Mart. Oeng.) In the barony of Clanmaurice is a townland called Monument on which are some scant remains of an ancient church called $\text{C}\iota\text{l}\ell \acute{\text{C}}\alpha\text{r}\acute{\text{t}}\alpha\text{i}\acute{\text{s}}$.

[18] SLIABH LUACHRA ; now Slieve Lougher near Castleisland ; this is a broad based mountain chain which divides the baronies of Magonihy and West Muskerry on the borders of Cork and Kerry. The Sliahb Luachra range extends from the valley of the Blackwater near Millstreet to the sources of the Sullane, one of the tributaries of the Lee. Clan Torna or Uibh Torna was the tribe name of the Ciarraidhe Luachra people, while the family name appears to have been O'Cuirre, now almost extinct. The prophecy smacks strongly of interpolation the motive of which may be read even by him who runs.

[19] TAKE THEIR NAME ; the reference is not quite clear ; it suggests that the chieftains of C. Luachra had a nickname which afterwards became a regular cognomen (O'Foran). Fuaradh near Tralee has not been identified far as the writer knows, though most likely identification would be quite possible and perhaps easy with adequate knowledge of local topography and toponomy. A *Feorand* in Munster, scene of a battle, is mentioned in the Book of Lecan, p. 591. Fuarán, in the sense of a cold spring well, enters commonly enough into the composition of place-names.

[20] Another instance of an interrupted miracle. See Life of Declan (C. 20). Possibly $\text{n}\acute{\text{r}}\text{o}$ in the prophecy is a scribal error for $\mu\acute{\text{i}}\acute{\text{s}}$. Plummer's Latin text reads :—"dux ex semine ejus non deesset in eternum."

[21] KILTULAC, *i.e.* Kiltallagh, a parish in the barony of Trughanacmy. A modern Protestant church occupies site of the ancient sixth century foundation of Mochuda.

[22] SOUTHERN PART OF KERRY; *i.e.* southern part of Ciarraidhe Luachra.

[23] LUIMNECH; *i.e.* the Estuary of the Shannon from which the name was transferred later to the Danish stronghold. Cfr. Leabhar-Na-hUidhre 98a—"Inis Erci in mari illo quod dicitur, Luimnech."

[24] VISIT THE CHURCH FIRST. One of our scribe's predecessors omitted a word or two from the text here, with disastrous results to the sense. The Latin Life comes to our aid however and enables us to make good the omission; the latter, by the way, puzzles our scribe who is like a man fighting an invisible enemy—correcting a text of which he does not know the defect. Insertion of the words "walking backwards" immediately after "church," in the angel's answer, will enable us to see the original writer's meaning. The parenthetical clause should probably read—it was M's. custom to walk backwards from the door of the church.

[25] MONASTERY; see preceding note. Having missed the point involved in Mochuda's practice of walking backwards from a church the scribe was nonplussed here and omitted something which fortunately the Latin text enables us to supply—"pervenit ad monasterium Benchor and fecit sicut angelus de eo predixit."

[26] ROSGIALLAN. Plummer has identified this place as Rostellan in the barony of Barrymore, Co. Cork. Presumably the Holy Well at Rostellan marks site of this early religious establishment.

[27] SLIABH GUA. See note [84], Life of St. Declan. The ancient roadway from Lismore to Cashel (which possibly had not yet been made in Mochuda's day) crossed the Blackwater by the ford at Round Hill and taking a due northerly course led over the mountain range at a sort of depression or saddle in the latter. It crossed the Tar at Kildanoge and the Suir at Ardfinnan, and appears, at least in later ages, to have been punctuated at intervals by a series of stations or devotional monuments—Tober Mochuda, Tobernacallighe, Séipéal-an-Ultaig, &c.

[28] THE NEMH, *i.e.* the Blackwater which, a little below Lismore, abandons the due east trend which it has maintained all the way from Kerry and turns sharply to the south.

[29] CLONFERT. This is Clonfert-Molua, now Kyle, two miles north-west of Borris-in-Ossory, in the barony of Clandonagh, Queen's County. Some remains of an old church stand here in a much used ancient cemetery. Molua, who is to be distinguished from Mochuda's disciple of the same name, was himself a grandson of St. Carthage senior—hence Mochuda's friendship towards him. Like Mochuda too he had been educated at Bangor. His death is variously placed at 605, 608, and 609, and he is honoured in the Irish Calendar under August 4th. The Latin Life incidentally notes here that leaving Clonfert Mochuda carried on his back his two satchels of books.

[30] COLMAN'S MONASTERY. The place is now Lynally, about two miles south-west of Tullamore, King's County, and quite close to both Rahan and Durrow. The propinquity of so many large monasteries became a

source of trouble later as we shall see. Colman was a nephew of Columcille, his mother being a sister to the apostle of the Picts. He was noted for his literary attainments and of him it is related that in punishment for an act of intellectual pride he became afflicted with total loss of memory till cured by St. Mochua. He died, in or about 610, at the early age of fifty-two and he is honoured with two feast days—September 26th and October 3rd. Scarcely anything, save an ancient cemetery, remains to indicate the site of a once very famous monastic centre. From Clonfert to Land-Elo Mochuda in all likelihood travelled by an ancient road skirting the eastern base of Slieve Bloom, *via* Camros, and Killinure Bridge to Rosenallis or Clonaslee. From one of the two latter places he followed the course of the Clodiagh river to his destination.

[31] COLMAN : for Colman the Latin Life has Columcille, at this place.

[32] The buildings were of course of wattle, in the style of the period. A number of stout posts were driven into the ground marking the outline of the building. These were then made firm and kept in place by cross pieces nailed or mortised in ; next, saplings were woven basket fashion between the uprights and a roof of thatch, rushes, straw or reed was added, and the whole exterior and interior surface of the walls (or wall for the house was generally circular or oval in plan) was plastered with earth and occasionally whitewashed. The perishable nature of their materials explains the non-survival of early Irish monastic buildings.

[33] Amongst other foreign disciples is mentioned (e.g. in Stowe H. 4, 1, and in the Brussels Codex) a half, or entirely, legendary Constantine of whom most marvellous stories are related. He is stated to have been an ex-king of the Britains, to have been possessed of prodigious strength and an appetite in proportion, and to have erected single handed, and in an incredibly short time, the earthen ramparts of the abbey. Constantine appears, in fact, a kind of Christian Fionn Mac Chumbal.

[34] This story is very interesting as indicating the survival of official paganism up to close of the sixth century—a full century and a half from the arrival of Patrick.

[35] Compare this incident with the miracle of the deer in Declan's "Life," note [80].

[36] From this we may perhaps conclude that the original establishment of Mochuda at Rahan stood at north side of the present graveyard to west and north of entrance gate to the present church.

[37] ITA, ABBESS OF CONALL GABHRA. Like Declan himself Ita was of the Deisi and on her father's side descended (eighth generation) from Feidhlimidh Reachtmhar. Though beautiful, wealthy and gifted she retired from the world, abandoned her home and native territory and with other pious females established herself at Cluain-Credail (now Kilmeedy) of Hy Conall Gabhra, Co. Limerick. The name Hy Conall Gabhra is, by the way, perpetuated in the present barony designations, Upper and Lower Connello. Kilmeedy itself is in the Barony of Glenquin. Site of the ancient religious

establishment is indicated by a ruined church and a holy well. Only the chancel however of the church survives and this was clearly an addition to a primitive Celtic church of pre-chancel type. Ita's memory is perpetuated in at least two place-names within her native Decies, scil. :—Kilmeedy (C. mo íve) near Youghal and Kilmeadan (C. mo íveán) near Waterford.

[38] Like Clonmacnoise Iona and Glendalough, Lismore became one of the great cemeteries of Erin—the desired final resting place of kings and bishops. Muirheartach, monarch of Ireland, for instance, and St. Celsus, primate of Armagh, sought and found a grave in its holy soil.

[39] MUINCINE. Lemanaghan, in King's County, may be the place meant. An obvious objection to this identification is that the direct line to Rahen would not take a traveller via Delbna, but circumstances such as necessity of avoiding the bog country to north of Frankford might compel him to the Lemanaghan route. Mochuda might have gone voluntarily somewhat out of his way for the purpose of visiting the Monastery of St. Mainchen at Lemanaghan. Probably there ran an ancient road more or less parallel with the course of the Brosna, *via* Cloghan and Ferbane towards Lemanaghan: to such a route it may of course be objected that it would involve a crossing of the Brosna near Lemanaghan. From location of the Ui Enna in Co. Limerick it has been conjectured and with much probability that the incident of the creaking wheels occurred in the latter county somewhere near Lough Gur and not in King's County. Certainly Lough Gur would be the more likely place as being in the direct line of travel. Evidence for a locality in the King's County is suggested by the statement that the lake was in Delbna. The scribe may have been led into the error of writing Delbna here, from occurrence of that name in the preceding paragraph.

Of the various places called Delbna the region known as Delbna Bethra (or Ethra), now Mac Coughlan's country, barony of Garrycastle, King's County, is that to which Mochuda's foster son belonged. The Clodiagh river in which the child was drowned flows by the walls of Rahen. It rises three and a half miles west of Rosenallis in the Slieve Bloom mountains and, after a course of fifteen miles in which it describes a kind of double semi-circles through low lying moorland, it falls into the Brosna.

[40] UI ENNAE. Ui Enda Aine Aulium, near Knockainy, in the barony of Small, Co. Limerick (Sweetman's Calendar, also Onomasticon Goed.)

[41] CAOINCHE MACMELLAIN. This is evidently a scribal error for Mochua Mac Mellain. Mochua, otherwise known as Cronin, was the founder of Clashmore on the Blackwater some miles below Lismore, where his holy well is still held in popular veneration. Mochua appears to have been placed by Mochuda over a branch establishment at Cluain Da Chrann near Rahen and to have been expelled with the latter whom he accompanied to Decies. His feast day is February 10th.

[42] MOCHOEMOG. He is distinct from Mochoemog of Liath, in Eli, who is given as son of Beoan, whereas our Saint in the Latin Life is called *filius Uairt*. Mochoemog is really a form of Coemgin—hence, per dilectionem

—M.=pulcher juvenis. There is a *Cill-mo Éadomóig* in the Decies, parish of Kilmeadan and barony of Upperthird, Co. Waterford, near which is a once well known holy well called as *Tobar-na-nAingeal*. The date of its pattern is unknown.

[43] *GOBAN, STRAPHAN, AND LAISREN*. Straphan—probably Sraffan of Clonmore, May 23rd. Laisren—son of Nascae, at October 25th (Martyr., Donegal), “from Art Mic Nasca on the brink of Loch Loig (Belfast Lough) in Uladh.”

[44] *MULUA, i.e. Molua*; there is nothing to distinguish him in the list of Moluas. Very probably he is the Molua whose church was at Kilmaloo (parish of Kinsalebeg), or at Derry (parish of Modeligo) in the southern Decies.

[45] *LUGAIR*; his name seems to signify—Leper. Under May 11th the Martyr. Donegal commemorates St. “Luguir, Infirmitas.”

[46] *MOCHOMOG EILE*. Eile is a stream, near Tullamore.

[47] *AODHAN*. This is Aedhan, the twenty-sixth of the name, in the Martyr. Donegal. He founded a church afterwards called *Cill-Fiachna* in *Ciarraige Luachra*. (See following note).

[48] *FACHTNA COINCEANN*. For *Fachtna*, is elsewhere written *Fiachna* and *Fiochrae*. His day is April 29th. *Fachtna* owes his surname to the fact that he was for a time connected with the community originally established at Coningen by St. Declan (see note [75], Declan's Life). *Volksetymologie* has, as usual, busied itself with the sobriquet of which this is its explanation :—

“*Fiachrae Coningen, i.e. a great nail was on him like a wolf's claw*
 *good was his grasp, a wolf's claw on him as regards its length.*
 *A man of the community of Lismore in the Desi is he and of the*
Coninging a tribe to the north of Sliabh Cua and at Ard Finnain he is” (Martyr.
Oengusa).

Kilfeighny, a parish in the barony of *Clanmaurice*, Co. Kerry perpetuates his name.

[49] *FINNLOG*. The name occurs four times in the martyrology of Donegal; which of these—if, indeed, any—belongs to the present claimant, there is nothing to indicate.

[50] *CLUAIN DA CHRANN*. This place was not far from Rahan and close to site of the present Jesuit College of Tullabeg. Near the college is a field still called the *Crann Field* (“*Onomasticon Goedelicum*”). *Mochua*, by the way, is more commonly known as *Cronan*.

[51] *EOCHAIDH EACACH*. The *Ui Eacach* were the descendants of *Eochaidh*, son of *Cas*, of which race the *O'Mahonys* are the principal family. They were originally in the barony of *Kinelmeaky* (Co. Cork), “the plain of brown nuts,” but afterwards they encroached on *Corca Laighe* (*Ivagh*) of which region they made themselves masters. The *O'Brics* of Waterford were also of the *Ui Eacach*.

[52] *DIOMA*. As already notes (Life of Declan) several persons of the name are commemorated by the Irish martyrologists. Their descent,

however, excludes all of these, except three, from possible identity with our present bishop and, of the excepted three, it is doubtful if anyone equates with Dioma of the Hy-Eachach.

[53] CIARRAIGHE CHORCA. This is the present small barony of Kerrycurrihy, Co. Cork. It extends along the western shore of Cork harbour from Red Island to Cork Head and embraces the following parishes—Bearnahely, Kilmoney, Liscleary, Murmullane, Templebready, and Monkstown, with parts of Ballinaboy, Killanully, Carrigaline, and Kilpatrick.

[54] CAIRBRE MAC CRIOMHTAN. He fought a battle in 571 against Colman Beg Mac Diarmain in which the latter was defeated.

[55] CATHAL MAC AODHA; he died, according to the Four Masters, in 620, but, four years later, according to the Annals of Ulster.

[56] INIS-PIC. This is Spike Island, Cork harbour. The "Onomast. Goed." suggests that the place in question is Inish Pite on the Shannon. There are, or were, some eight or nine islands in Cork Harbour but at present there are no ecclesiastical remains on any except Great Island and Little Island. Hawlbowlane is now a naval dockyard and Spike a fort, so we need expect no remains on either, though most probably there were remains on Spike before its dedication as a convict settlement. A third island, Fota, is all included in Lord Barrymore's demesne. On the Great Island there are at least two ancient church sites and one on the Little Island. An Irish speaking old man of much intelligence informed the writer he always understood that Barnahely Church near which he lived, on the mainland, was originally founded by Mochuda, about whom he knew nothing further except that he landed at Lough Beag. Mr. Michael Murphy, Solicitor, who has made a special, and rather minute, study of the place-names of Cork neighbourhood, assures me I am perfectly safe in equating Oilean Cathail of the narrative with Rocky Island beside Hawlbowlane, now a naval magazine, and that Rossmore and Rossbeag are Ringskiddy and Currogbinny promontories respectively. Independently of Mr. Murphy's testimony, and relying solely on the narrative and on a local tradition, unconscious of its own importance, which associates Mochuda with Ringskiddy and Barnahely, I had previously arrived at the conclusion that Barnahely was the site of one of Mochuda's religious establishments alluded to.

[57] DARDOMAIGHEN. The Latin text has Domangenum which is more likely to be the correct form. On April 29th the Martyrology of Donegal commemorates "Domanigen, bishop of Tuaim Muscraighe, *i.e.* son of Foinnlugh, brother of Brenainn, son of Fionnlugh, who was of the race of Ciar, son of Fergus," &c.

[58] ATH UBHLA IN FERMOY. Now Ballyhooley four or five miles west of Fermoy on the Blackwater. Fermoy in text=plain of Fermoy (Τριῖακα ἄν. ἄοις), the ancient patrimony of the O'Keefes and O'Duggans. It would include the barony of Condons and Clangibbon, in addition to barony of Fermoy.

[59] CLUAIN DALLAIN IN MOCHUDA'S PARISH. The Latin text styles the locality Feic or Feich "que dicitur Cluain Dallain." Clondulane is a village on the Blackwater about two and a quarter miles east of Fermoy.

[60] The Latin text adds "tu vero es statua aurea in medio ejus."

[61] NORTHERN PART OF MUNSTER. We are not told, unfortunately, what community Mochuda had in North Munster.

[62] CONFESSION. Probably the public confession of faults, prescribed in religious rules. The monk who accused himself of the uncharitable feeling towards the miller was, teste the Latin text, named Colman, son of Iona.

[63] The obits of Mochuda's successors, down to Christian O'Conarchy, are chronicled as follows :—

- A.D. 650. Cuanan, maternal uncle and immediate successor of Mochuda (Lanigan).
- A.D. 698. Iarnla, surnamed Hierologus (Four Masters). In his time King Alfred was a student in Lismore.
- A.D. 702. Colman, son of Finnbar (Acta Sanctm.) During his reign the abbey of Lismore reached the zenith of its fame.
- A.D. 716. Cronan Ua Eoan (F. Masters).
- A.D. 719. Colman O'Liathain (Annals of Inisfallen).
- A.D. 741. Finghal (F. Masters).
- A.D. 746. Mac hUige (Ibid).
- A.D. 747. Ihrichmech (A. of Inisf.)
- A.D. 748. Maccoigeth (F. M.)
- A.D. 752. Sinchu (F. M.)
- A.D. 755. Condath (Ibid).
- A.D. 756. Fincon (Annals of Ulster.)
- A.D. 761. Aedhan (F. M.)
- A.D. 763. Ronan (Ware).
- A.D. 769. Soairleach Ua Concuarain (F. M.)
- A.D. 771. Eoghan (Ibid).
- A.D. 776. Orach (Ibid).
- A.D. 799. Carabran (Ibid).
- A.D. 801. Aedhan Ua Raichlich (A. of Inisf.)
- A.D. 823. Flann (F. M.)
- A.D. 849. Tibrade Ua Baethlanaigh (F. M.) At this period the town was plundered and burned by the Danes who had sailed up thither on the Blackwater.
- A.D. 849. Daniel (A. of Inisf.)
- A.D. 854. Suibne Ua Roichlech (F. M. and A. of Ulster). What is probably his gravestone is one of five Irish-inscribed slabs built into the west gable of the Cathedral.
- A.D. 861. Daniel Ua Liaithidhe (F. M.)
- A.D. 878. Martin Ua Roichligh (Ibid). Another of the inscribed stones above referred to asks "A prayer for Martan."

- A.D. 880. Flann Mac Forbasaich (A. I.)
 A.D. 899. Maelbrihte Mac Maeldomnaich (Ibid.)
 A.D. 918. Cormac Mac Cuilennan (A. I.) He is to be distinguished from his more famous namesake of Cashel.
 A.D. 936. Ciaran (F. M.)
 A.D. 951. Diarmuid (Ibid.)
 A.D. 957. Maenach Mac Cormaic (Ibid.)
 A.D. 958. Cathmog (Ibid.) He was also bishop of Cork.
 A.D. 963. Cinaedh (F. M.)
 A.D. 1025. Omaelsluaig (Cotton's "Fasti").
 A.D. 1034. Moriartach O'Selbach, bishop of Lismore (Cotton).
 A.D. 1064. Mac Airthir, bishop (Cotton).
 A.D. 1090. Maelduin O'Rebhacain (Ibid.)
 A.D. 1112. Gilla Mochuda O'Rebhacain (A. of I.)
 A.D. 1113. Nial Macgettigan. His episcopal staff, possibly enclosing the venerable oaken staff of the founder of the abbey, is still preserved at Lismore Castle.
 A.D. 1134. Malchus. Most probably he is identical with the first bishop of Waterford. During his term both St. Malachy and King Cormac MacCarthy dwelt as fugitives, guests or pilgrims, at Lismore.
 A.D. 1142. Ua Rebhacain.
 A.D. 1186. St. Christian. He had however resigned the bishopric.

[64] ST. FINIAN. The identity of this Finian is not clear. He cannot have been the great founder of Clonard whose period was a century earlier.

[65] LACHTAOIN. St. Lachten, abbot of Freshford, Co. Kilkenny. He too was a Munsterman, of Muskerry in Cork. Like Mochuda he had been a pupil of Comhgall at Bangor. His holy well at Lisnaskea, in the diocese of Cashel, became such a centre of disorder or superstition that Archbishop Bray issued an excommunication against those who should frequent it. The remains at Freshford contain some of our most perfect and beautiful specimens of the Hiberno-Romanesque.

[66] The account in the Latin Life differs slightly from the version here given. In the former the monk is alleged to have found the shovel, but as it had lost its handle, he abandoned it as useless.

[67] FLANDNAIT. Flanna(=Flandnait) signifies the ruddy, and Brig (root of Brigid) signifies power, strength or virtue.

[68] DIARMUID. At the date of Mochuda's expulsion (635) Blathmac was merely a provincial king and not actually Ardrigh as he is here represented. He did become Ardrigh or rather joint monarch with Diarmuid in 657. Both Blathmac and Diarmuid are believed to have died of the plague in 658.

[69] CLUAIN EARAIRD. Now Clonard, a village in Meath three miles south of Hill-of-Down station on M.G.W. Railway. It was an early Irish monastery of the very first rank and the highest standing, its abbot and founder, Finian,

sharing with Comhgal of Bangor the reputation of most distinguished and successful master of the religious life in Ireland. Among the pupils of Finian are numbered Ciaran of Saighir and Ciaran of Clonmacnoise, Columcille, two Brendans, Ruadan of Lorrha, Molua of Clonfert, &c. There was a manifest inclination of later hagiographers to associate their patrons with either Bangor or Clonard, or with both. All remains of the early establishment at Clonard have vanished for ages. A remarkable ancient baptismal font is however still preserved and a curious old carved corbel popularly and locally believed to represent the head of St. Finian.

[70] Around the eviction of Mochuda from Rahen quite a literature has grown. The martyrology of Oengus (September 9th) styles the expulsion one of the three worst counsels done in Ireland on the advice of saints—the other two being the exile of Columba and the cutting short of Ciaran's life. Mochuda's expulsion has a tract all to itself in the Book of Fermoy the account in which is substantially that embodied in the present Life. Keating has quite another version—more dramatic even than ours. Various theories have been put forward regarding the cause of Mochuda's expulsion—the bishop's difference with his neighbours on the paschal question, the intrusion of a Munster community into Meath, &c. There is no need however to go far afield in search of a cause: in this immediate vicinity was quite a congeries of great monastic houses—Durrow, Clonard, Fore, Lann Elo, Rahen, Clonfert—Molua, &c., each with a community which (allowing amply for exaggeration) was very large. Here therefore are all the materials required to brew mutual jealousy, and, under the circumstances, it would not require any addition of odium theologicum or odium extraneorum to cause friction, nor much friction to cause fire.

[71] The prophecy can scarcely be claimed as fulfilled as regards, at least, its natural or tangible part. Both Blathmac and Diarmuid lived for many years afterwards. Blathmac succeeded to the Ardrighship by a path of blood, Diarmuid was united with him in the sovereignty and both died the same year. They were succeeded, 665, by Seachnasach, son of Blathmac, who reigned five years and was in turn succeeded by his brother Finnacht Fleadhach.

[72] *HERENACH OF CLUAIN EARAIRD.* The Erenach (Airchinnach) was the hereditary steward or manager in temporals of the monastic property. He was more than an agent and less than an owner. For Cluain Earaird see note [69] *antea*. This Erenach of Cluain Earaird is almost certainly identical with the Erenach of Cluain Aonghusa referred to in other accounts of the expulsion.

[73] *COLMAN.* This was Colman mac hua Telduib, abbot, or perhaps erenach only, of Cluain Earaird.

[74] *CROSS OF THE ANGELS.* This was perhaps replaced by the ancient stone cross of Rahen known later as O'Suanaigh's Cross to which there is a curious reference in Leabhar Breac, fol. 35. From the date of Mochuda's expulsion in 630 to middle of the eighth century we are left without

notice of Rahen if we except some references to the half mythic British monk Constantine who is stated to have succeeded Mochuda. Under dates 750 and 758, however, the Four Masters record the deaths respectively of Fídhmuine Ua Súanaigh, anchorite, and Fídhairle Ua Súanaigh, abbot, of Rahen. The Ua Súanaighs were evidently the second founders of the abbey and hence the abbots of Rahen were styled coarbs of O'Súanaigh and not of Mochuda.

[75] BLATHMAC'S DROWNING; thus in text, which it is to be feared is not quite accurate here. The Latin text reads:—"cymbalum scotice dicitur 'Clog rabhaydh Blaithmecc,' id est, cymbalum extinguens Blaithmecc." Plummer with his usual sagacity suggests that the words in inverted commas are not a clause, but a name merely, and that *rabhaydh* is not equivalent to *robaid* as it seems, but is a noun scil:—*robaid*, a threat, forewarning or proclamation (excommunication).

[76] The writer does not say here as in connection with other recorded prophecies that the things foretold came to pass. As a matter of fact, and as we have seen, the prediction (?) was not fulfilled. Doubtless the inventor of the prophecy believed he had history on his side and possibly a later and better informed scribe, knowing the annals would not back him out, omitted the formula "and thus it happened," usually appended to these prophecies.

[77] The long litany of maledictions closes with a curse upon Columba's holy city of Durrow and on those who dwelt therein. Doubtless this is prophecy after the event and from it we may conclude that a tradition of dissension and schism at Durrow existed in the writer's time. Durrow is about seven miles north-west of Rahen and within the ancient territory of Teffia. Here, on the verge of an extensive bog and probably within a wood, Columba founded a monastic cell which developed into one of the most famous religious centres in Ireland and the parent of monasteries. Only an ancient cross survives to tell of Durrow's departed glory. That glory had already set long before sixteenth century greed had seized upon the endowments provided through the piety of Irish clans.

[78] The narrative of the expulsion is differently related by Keating. His version runs, that the renown and sanctity of the Rahen community grew so great that it excited the bitter envy of the northern communities. These sent a message to Mochuda to abandon Rahen and to betake himself to Munster. Mochuda refused to leave except under physical compulsion at the hand of bishops. The northern religious then besought Blathmac and Dermuid Ruanach to put Mochuda out and at this instigation the chieftains with many clerics set out to wait upon Mochuda at Rahen. When, however, the abbot heard of their approach he sent to them the famous Pictish, or British, lay-brother, Constantine, to beg a year's respite. This was agreed to and at end of a year the nobles and clerics came a second time to demand Mochuda's withdrawal from Rahen. Mochuda, however, successfully pleaded for a second year's grace. A third time the nobles and clergy came

and reaching Rahen, they sent Diomuid Ruanach with the archinneach of Cluain Aonghusa to lead the abbot out by the hand, &c., &c.

[79] The Leper establishment at Lismore, which existed up to and after the writer's time, is still a tradition around St. Mochuda's city, and its site is still pointed out—by north side of the Bothar-na Naomh, about one mile east of Lismore on the townland of Ballynelligan Glebe and nearly opposite the present entrance gate to Head View. Another memorial of the Leper Institute is Muine-na-Lobhar ("the Lepers' Shrubbery") the designation of a townland which presumably was formerly portion of the endowment of the hospital.

[80] DRUIM CUILINN; now Drumcullen, a parish in the barony of Eglish, King's County, between Geashill and Birr. St. Barrfinn of Droma Cula is commemorated under May 3rd in the Martyrology of Oengus.

[81] SAIGHIR CHIARAIN; now Seirkieran, the ancient burial place of the kings of Ossory, four and a half miles south-east of Birr. St. Ciaran (see note [45], Life of Declan) established himself here in the fifth century. The only remains are a few crumbling walls, a stone roofed tower—twenty feet high, an early inscribed grave stone, and a circular rampart of earth embracing an area of ten acres, the former ecclesiastical enclosure. The holy well of the founder at Sierkieran is still in considerable local repute.

[82] ROSCRE. The site of another considerable ecclesiastical establishment founded a few years previously by St. Cronin—Mochua. If this story of Mochuda's visit and the passage between the two saints be not an interpolation and if the abbot of Roscre referred to be really Cronin and not a successor of his, then the incident must have taken place at an earlier date as Cronin was already ten years dead in 635. Cronin was a native of Ele O'Carroll where he founded his monastery on what was then an island, now Monahincha. Thence, his Life states, he later removed his establishment to the present Roscrea that "the poor and strangers" could more easily find him. The site of the first establishment at Monahincha is indicated by the well known and exquisitely ornate Hiberno-Romanesque remains. The round tower, &c., approximately indicate the locality of the second establishment.

[83] EILE, *i.e.* Ele O'Carroll embracing the present baronies of Clonlisk and Ballybrit in King's County, with baronies of Ikerrin and Eliogarty in Tipperary (Onomasticon Goedelicum). Ele Descirt would be approximately the barony of Eliogarty.

[84] CASHEL. The Munster capital had not at this period developed into the ecclesiastical city we find it four or five centuries later. Emly is at this period the ecclesiastical capital and residence of the bishop, and Cashel is a royal dwelling place surrounded by the cashel or dry stone wall which gave the place its name.

[85] FAILBHE. Failbhe Flann, who succeeded Fingen as king of Munster, died, according to the Four Masters, in 633, after a reign of eight years.

From Failbhe the MacCarthy sept claim descent, while from his elder brother, whose wife was the famous and half-legendary Mor of Munster, the O'Sullivans derive their origin.

[86] The annals have no record of any battle fought in Ireland this year. In 632 was fought the battle of Athgoan in Iarthar-Lifi in which fell Crimthann, son of Aedh MacSenach, king of the Leinstermen.

[87] MUSCRAIGE OIRTHIR. Muscraige Iarthir Feimhin, west of Magh Feimhin, in barony of Clanwilliam, Co. Tipperary.

[88] ISÍOL; now Athassel, otherwise Religmurray, four miles south-west of Cashel on the south bank of the Suir. This is the place where Fiachaidh Muilleathan met his death. A magnificent Augustinian Priory (Canons Regular) was founded here about 1200 by William Fitzadelm de Burgo. Within its walls about a century later died the Red Earl of Ulster, and there his ashes rest. Athassel is majestic and splendid even in its desolation and ruin.

[89-90] DECIES. . . . MAGH FEMIN. At what we may call its ordinary or normal extension the Decies would be about co-extensive and coterminous with the present diocese of Waterford and Lismore. Southern Decies (D. Tuaiscirt) would equate with present Co. Waterford and the northern Decies with Magh Femin, that is the very fertile valley from the Knockmaeldown range north to the plain of Cashel. In Magh Femin were Ard-na-Rig, Domnach Mór and Cell Cromglaise (Coir Anmann). Faife, daughter of Ugaine Mor, and Sadbh, daughter of Boob, both dwelt here—[Onomast. Goedel.] M. Femin became portion of the Decies only in the fifth century, when it was donated to the Deisi by Aongus of Cashel.

[91] ARD BRENNUIN; now Ardfinnan on east bank of the Suir, Co. Tipperary. Here half-a-century later a church was founded by St. Finian the Leper, of the race of Cian, son of Oilioll Olum. Finian's history is rather obscure. He was a Munsterman, of the race of Fiachaidh Muilleathain, and his first monastic home was at Inisfallen, whence later he transferred himself to Clonmore, Co. Carlow. A connection with Swords, Co. Dublin, is also claimed for Finian. He died at Ardfinnan or at Clonmore—more probably at the latter place—and his feast is celebrated on March 16th.

[92] MAOLOCHTAIR. His name under various forms, as Maolochtaire, Mailochtra, &c., occurs a few times, for instance, in Morini's Life of St. Cataldus where it is stated that he was succeeded in the chieftaincy by Cataldus. He had two sons—one of whom became a bishop. The other was a fool, but in his lucid intervals, he passed sentences of extraordinary wisdom. When óinníro he wandered dry foot over seas and waters and slept in watery places—nothing hurting him. Fishes used to rest in his hands and feet when he slept on the seas, and in time of tempest birds covered him with their wings to shelter him from the cold. In the Latin Life our Maolochtaire is styled "Filius Cobhthaigh (Coffey)."

[93] The Latin Life says one noble ("alius nobilis"); moreover it gives his name, Suibhne. In this connection it is interesting to note that there is in Lismore Cathedral an early Irish-inscribed slab bearing the name —*Suibne m̄ Conchuroi*. The Suibne here commemorated Hayman ("The Reliquary," January, 1864) has identified with Suibne Ua Roichlich, anchorite and abbot of Lismore, who died 854. As the date or period of these inscriptions has not however been definitely established it is possible that the Suibne of the slab is Suibhne of our text.

[94] Thus suggests some sort of deed or legal formality or procedure.

[95] *CEALL CLOCHAIR*. This has always been equated in Waterford tradition with Kilcloher (C. *Cluētāir*) in parish of Whitechurch and barony of Decies-Without-Drum. The present annotator has identified the ancient church site in the corner of a field called *ṛáirc na Cille*. Hence, can be traced, in a line nearly due west *via* the pass of the Blackwater at Affane, to Lismore, the ancient Boher-na-Naomh. See Journal, R.S.A.I., Vol. xv, Fifth Series, p.p. 110—129.

[96] *MOCHUA MIANAIN*. Among the twenty-six saints named Mochua in the Martyrology of Donegal I have been unable to identify our Mochua of Kilcloher. The double naming of saints has not been fully explained: compare Fionntan-Munna, Cronan-Mochua, Carthage-Mochuda, &c.

[97] Multiplication of food, &c., after the Old Testament pattern is a stock motive of the hagiographers. Compare the incident in the Life of St Cronan-Molua when St. Mochoemog and his retinue visited Roscre.

[98] *ATH-MHEADHM*; now Affane. From Kilclogher ran—due west—an ancient road, partly represented still by a little-used public roadway, to the crossing place of the Blackwater. The river was fordable at three points below Cappoquin and it is from the middle or chief of these that Affane derives its name. It is probable that the difficulty of crossing here is exaggerated in the text. At any rate Affane was a ford in frequent use for purposes of commerce, social intercourse, and war. The forces of Desmond crossed here in 1565, and no doubt many a time before and after.

[99] *MOLUA AND COLMAN*. Both names are of so frequent occurrence in the Irish Martyrologies and Saints' Lives that without further data it seems useless attempting identification of the particular saints here alluded to. There are two Kilmaloos within the Decies, also a Kilcolman and a Tobar Cholmain.

[100] *LOCUS BENEDICTIONUM*; the name is now unfortunately obsolete.

[101] The plan of the primitive church, as the plan of the lios chamber, wattle hut and beehive cell, was circular; the monastic cashel like the lios rampart was similarly circular.

I have been unable to find further trace of the virgin Caimell.

[102] This is apparently a variant of an incident already related. The scribe either forgot that he had already given the story or he failed to identify it as the same tale.

[103] MOCHUDA'S WELL. The ancient Holy Well of Lismore. This at present is believed to be the deep well within the wall on right (south or east) side of the road leading from the railway station or Devonshire Arms Hotel to the bridge at Lismore. This well, now covered with a dome surmounted by a cross, is known popularly as Tobar-na-Ceardchan (Well of the Forge). From an idea that Ceardchan here was some form of Carthage I think the modern notion of the sanctity of this well has arisen. Investigation very carefully made on the spot years ago convinced me the Holy Well occupied the approximate site of the present back entrance lodge to the castle. This was known as Tobar Carthaigh with which of course, in a sense, the present well, a few yards down the incline, may be said to be identical, for it is no doubt the product of the same spring. It comes to the surface lower down because of obstruction or closing up of the original basin. There is a second Tobar Mochuda on the townland of Tobber in the parish of Lismore; this latter well which is of considerable depth is situated on a hill top and beside it is a cillin within which stood, fifty years since, a rude stone altar. In the adjoining parish of Ballybacon is a third Mochuda's Well; this will be found at a height of 1,500 feet on the north side of the Slieve Gua mountain where the latter was crossed by the ancient roadway known as the Rian Bo Phadruig.

[104] MOCHUDA'S INCH. Locally an Inch signifies not an island but a river-holm. Mochuda's hermitage to which he retired was in a glen, it was remote and lonely, it was beneath the monastery near enough to the latter for the senior monks to visit the saint daily and the way back was long and steep enough to considerably fatigue the ancient religious. Where and what was it? It was, I think, a limestone cave close to the river bank on the east side of the bridge or rather of the bridge causeway. To be sure there is no limestone cliff there now—none, at least, containing a cave! Such a cliff did exist not so many years since as an examination of the locality will show. Much quarrying has taken place here—probably in connection with erection in 1775 of the exceedingly graceful bridge. And the glen? It was partly filled up and effaced by construction of the present causeway, forty feet high, which carries the roadway to the bridge on the south side of the river. The "Crux Migracionis" was, no doubt, one of those "station" crosses with which Clonmacnoise, Glendalough, Inishmurray, &c. makes us familiar; it was perhaps erected at a later date to mark the place where the venerable founder had paid the debt of nature. Irish saints, when death approached, longed to die in the open air; witness Ciaran of Clonmacnoise, who when the end approached had himself carried out to die. The cell was narrow and dark and ill-ventilated and the dying man naturally desired the sunlight and the air; he wished also for the sad last time to see the brethren who had been the companions of his labours and privations, to hear and perhaps join in their prayers for his happy departure to give them his last directions or advice

It has been contended that Mochuda can be styled founder of Lismore only in a sense similar to that in which O'Suanach is called founder of Rahen, that is as reviver, restorer, or second founder. It has been, and is sometimes still, claimed that an abbey existed in Lismore before Mochuda's time. Contention and claim are both based on the fact that various abbots or bishops of Lismore (v.g. Laghaidh, Neman, Maidoc, etc.), alleged predecessors of Mochuda, are referred to by the Four Masters, Colgan, Archdall and the battalion, or considerable part of it, of second-hand writers. Lanigan, however, (Vol. ii., chap. xiv.) has fairly demonstrated that the Four Masters' reference is to Lismore an island of the Hebrides and that Colgan and Archdall—the latter especially—manage to confound this Scottish island with the Irish monastic city of the same name.

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THE IRISH TEXTS SOCIETY was established in 1898 for the purpose of publishing texts in the Irish language, accompanied by such introductions, English translations, glossaries, and notes as might be deemed desirable.

The Annual Subscription is 7/6 (American subscribers, two dollars), payable on January 1st of each year, on payment of which members will be entitled to receive the current volume or, at the option of the member, any one of the earlier volumes which may still be available. There is no entrance fee.

Vols. I., II. are now out of print and others are rapidly becoming scarce. The ordinary sale price to non-members is 10/6 per volume.

The Committee make a strong appeal to all interested in the preservation and publication of Irish Manuscripts to join the Society and to contribute to its funds, and especially to the Editorial Fund, which has been established for the remuneration of Editors for their arduous work.

All communications should be addressed to the Hon. Secretary, MISS ELEANOR HULL, 20 Hanover Square, London, W.

IRISH TEXTS SOCIETY.

THE Sixteenth Annual Meeting of the Irish Texts Society was held on 30th April, 1914, at 20 Hanover Square, W. In the absence of the Chairman, Mr. F. MacDonagh, Mr. Robin Flower, B.A., took the Chair. The minutes of the last meeting were taken as read.

SIXTEENTH ANNUAL REPORT.

The Council are glad to be able to announce the completion, by Miss Maura Power, M.A., of her edition of the Irish Astronomical Tract contained in MS. B. II. i, in the Royal Irish Academy's Collection. This forms their volume for 1912.

A second publication, now approaching completion, is Rev. P. Power's edition of the Lives of St. Declan and St. Mochuda, two early Waterford Saints, which form part of O'Clery's collection of Saints' lives now deposited in the Burgundian Library in Brussels. The collection was made by Michael O'Clery during a hasty visit to Ireland about the year 1620. It is one of the MSS. originally belonging to Father John Colgan, whose library, collected at Louvain, was afterwards deposited in Brussels.

The Editor is adding an Introduction dealing with early religious conditions in Ireland; in this he discusses the disputed question of the existence of Christianity in Ireland before St. Patrick. The Editor's special acquaintance with the topography of the Decies' country should add to the value of this volume.

Rev. John MacErlean, S.J., reports that he hopes to have the Irish portion of the third volume of O'Bruadair's Poems in the printers' hands by the beginning of July.

Miss Eleanor Knott reports that she is working steadily on her edition of the Poems of Tadhg Dall O'Higgin.

Mr. Tadhg O'Donoghue reports that the text of the O'Neill Poems is ready for press. A tentative translation of all has been made. Seeing, however, that in the translation of these bardic poems we are on practically virgin ground, it has been found necessary to revise the work. This revision is now proceeding.

The fourth and concluding volume of Keating's History, containing the Genealogies and Indices, edited by Rev. P. S. Dinneen, M.A., is now gone to press.

Other volumes are in progress.

The Council have to record, with much regret, the death of one of their Editors, Professor Thomas O'Nowlan, whose proposed edition of the "Contention of the Bards" was announced in last year's report. It is satisfactory to state that a personal friend of the late Editor, Rev. L. MacKenna, S.J., has come forward with an offer to take over the materials collected by Professor O'Nowlan, with the intention of completing the work for the Society. It is hoped that it may be possible to make arrangements for its completion and publication.

The Council also have to record with regret the death of Dr. P. W. Joyce, one of their Consultative Committee.

In the course of last year the Council purchased the entire interest of the publishers, Messrs. David Nutt, in the volumes of the Society and thus became their own publishers. In consequence, their financial resources have been subjected to a severe strain. It is earnestly to be desired that new members should, in addition to the current volume, order the available back volumes to complete their sets. The volumes still in stock are enumerated at the end of this report; all members duly elected can obtain them at the original subscription price (7/6 each, post free). Their price to non-members is 10/6 each.

Many members, in remitting their annual subscriptions this year, have been good enough to bear in mind the suggestion made in our last report and have sent an additional 2/6 towards the Editorial Fund—a kindly method of helping our work.

It is satisfactory to notice that as a result of the joint efforts, made by the Gaelic League, the Central Welsh Board, and the

Highland Association, a recommendation has been made in the Report of the Royal Commission on the Civil Service, that "if in the future a language such as Scottish or Irish Gaelic, or Welsh, is treated by the Universities as a subject of serious academic study, and pursued by a substantial body of students, it should be included amongst the optional subjects of examination, provided that the standard of scholarship prescribed is as high as that applied to the languages and literatures which are already included."

The sale of Dictionaries is steady, 200 large dictionaries and 800 small having been sold during the year.

Thirty-six new members have joined the Society during the year.

Their names are :—

- | | |
|---------------------------------|---------------------------------------|
| 1. Miss Kate Meade. | 19. Rev. J. Boyle. |
| 2. Miss N. Kennedy. | 20. Mr. J. Conaghan. |
| 3. Mrs. C. Freemantle. | 21. Rev. J. MacCunnigam. |
| 4. Miss A. B. Culverwell. | 22. Rev. D. MacGinley. |
| 5. Miss Anita Nic Mhathghamhna. | 23. Library of Missouri University. |
| 6. Mr. John F. Boyle. | 24. Mr. T. F. O'Connell, B.A. |
| 7. Mr. M. C. Lynch. | 25. Library of Bonn University. |
| 8. Mr. W. P. Ryan. | 26. Ald. J. Sheehan. |
| 9. Mr. Owen J. Redmond. | 27. Mr. Ian MacAoidh. |
| 10. Mr. J. J. Mahony. | 28. Library of Illinois University. |
| 11. Mr. J. MacGarrity. | 29. Concord State Library, N.H., |
| 12. Dr. H. G. Leach. | 30. Rev. D. Breen. [U.S.A.] |
| 13. Mr. H. C. Gates. | 31. Mr. P. J. Purtill. |
| 14. Mr. A. A. McErlean. | 32. Rev. M. O'Donnell. |
| 15. Mr. E. O'Riordan. | 33. Library of California University. |
| 16. Mr. M. McFadden. | 34. Rev. P. B. Knox. |
| 17. Rev. J. P. Donaghey. | 35. Mr. John F. Crotty. |
| 18. Rev. J. Kennedy. | 36. Carnegie Library, Kilkenny. |

The following members have deceased during the year :—

- | | |
|------------------------------|------------------------------|
| 1. Mr. J. J. Cashman. | 5. Dr. P. W. Joyce, M.R.I.A. |
| 2. Mr. W. H. Duignan. | 6. Mr. D. Lynch, M.D. |
| 3. Rev. J. S. Gallagher. | 7. Mr. P. Morris. |
| 4. Mr. Michael J. Gill, B.A. | 8. Professor T. P. O'Nowlan. |

The Chairman in moving the adoption of the report paid an eloquent tribute to the value of the work of the Society in publishing volumes of Gaelic Literature of first-rate importance never before available to the general public. He hoped that the Society would receive the support of everyone who took pride in the writings of the Irish poets and prose authors of the past.

The adoption of the annual report was seconded by Mr. J. G. O'Keeffe, and supported by Mr. J. Buckley.

The report having been adopted,

Mr. Boyle (Hon. Treasurer) said that he thought the occasion of the annual meeting should be availed of to draw the special attention of members outside the Executive Council to the value of the services rendered to the Society by Miss Hull, as Honorary Secretary, for so many years. Every member of the Council thoroughly appreciated the fact (which might possibly escape the notice of members generally), that without the scholarship, tact, and continuous attention devoted to the work of the Society by Miss Hull, the Society could not possibly have attained the success on which it deserves to be congratulated. Mr. Boyle concluded by proposing that the cordial thanks of the annual meeting of members should be accorded to Miss Hull. Mr. J. Buckley seconded, and Mr. Ernest Rhys, who spoke as one having expert professional knowledge of the qualifications required to conduct the affairs of a Society such as this, supported the vote of thanks, which was carried by acclamation.

In reply, Miss Hull said that she felt most grateful to the Council for this spontaneous vote of thanks and for the kind and cordial terms in which it was moved and supported. She referred to the arduous and splendid work done for the Society by Mr. Boyle, their Hon. Treasurer, year after year, and to the assiduity of the Council in conducting the affairs of the Society. The harmony with which Officers, Council, and Editors had, with hardly an exception, worked together from the very foundation of the Society, had made her own share of the work much lighter than it would otherwise have been. It was most satisfactory to feel that the standard of scholarship in their volumes was steadily rising and that their editors laboured to make their work in every way worthy of themselves and of the Society. The work of the Irish Texts Society had been one of the chief interests of her life.

The Hon. Treasurer, Mr. S. Boyle, then submitted the Financial Report and Balance Sheet.

THE IRISH TEXTS SOCIETY.

FINANCIAL STATEMENT YEAR ENDED 31ST MARCH, 1914.

THE SOCIETY'S ORDINARY PUBLICATIONS.

RECEIPTS.			DISBURSEMENTS.		
	£	s. d.		£	s. d.
To Balance from previous year	235	17 1	By Editing	10	0 0
„ Subscriptions	155	7 0	„ Postage	6	13 11
„ Donations	5	12 6	„ Printing & Stationery	12	19 6
„ Interest	16	18 2	„ Publishers	284	16 8
			„ Salary (Assist. Sec.)	15	10 0
			„ Sundries	10	11 6
			„ Balance	73	3 2
Total	£413	14 9	Total	£413	14 9

THE SOCIETY'S IRISH-ENGLISH DICTIONARIES.

RECEIPTS.			DISBURSEMENTS.		
	£	s. d.		£	s. d.
To Receipts	2864	6 0	By Payments already published	2376	12 6
„ Sales (net)	119	16 7	„ Printing & Binding	19	8 9
			„ Postage	2	10 10
			„ Insurance & Sundries	5	1 11
			„ Salary (Assist. Sec.)	15	0 0
			„ Balance	565	8 7
Total	£2984	2 7	Total	£2984	2 7

THE SOCIETY'S JOINT CAPITAL ACCOUNT.

ASSETS.			LIABILITIES AND BALANCES.		
	£	s. d.		£	s. d.
To Balance—Ordinary Publications	73	3 2	By 2 vols. not yet published	0	0 0
„ Balance—Dictionaries	565	8 7	Net Capital :—		
Stock in hand :—			„ Investments	456	16 0
7172 Ord. Vols. 508 large and 500 small Dictionaries.			„ Cash in Bank	155	9 7
			„ Cash in publishers hands, £21 6 2		
			„ Cash in Assist. Sec's. hands	£5 0 0	
				26	6 2
Total	£638	11 9	Total	£638	11 9

(Signed) SAM BOYLE, *Hon. Treasurer.*

Examined Books, Accounts, and Balances, and found correct.

(Signed) E. W. LYNAM }
C. R. COOKE-TAYLOR } *Auditors*

In submitting the Financial Report, Mr. Boyle stated that the Society should be congratulated on securing the exclusive ownership of the 8,000 volumes of the Society's publications still on hands. That these volumes are a valuable asset to the Society is shown by the fact that during last year 280 back volumes had been sold, yielding £105. The annual income from Dictionaries is about £120. The demand for complete sets of the volumes left in stock is increasing. It is hoped that the demand will be greatly stimulated by the issue within a few months of the fourth and final volume of Keating's History. The learned Editor, Father Dinneen, had devoted to its arrangement and completion special care and scholarship. The cost to the Society of its printing and binding will largely exceed that of any other of the Society's volumes. It is hoped that all who have got the three volumes already issued will promptly secure the concluding volume, and that non-members who have not yet purchased the earlier volumes will now order the complete set of four volumes.

The Financial Report was adopted with cordial thanks to Treasurer and Auditors.

The retiring members of Council, Mrs. Banks, Mr. Frank MacDonagh, and Mr. T. W. Rolleston, were re-elected, and Mr. J. G. O'Keeffe, who had been co-opted on the Council last year, was formally elected to fill a vacancy.

A vote of thanks was unanimously passed to the auditors, Mr. C. R. Cooke-Taylor and Mr. E. W. Lynam. These gentlemen were re-elected auditors for the ensuing year.

The re-election of the officers of the Society, Professor Douglas Hyde, LL.D. (President), Miss Eleanor Hull (Hon. Sec.), and Mr. Sam Boyle (Hon. Treasurer) was carried.

With a vote of thanks to Mr. R. Flower for presiding, the meeting terminated.

GENERAL RULES.

OBJECTS.

1.—The Society is instituted for the purpose of promoting the publication of Texts in the Irish Language, accompanied by such Introductions, English Translations, Glossaries and Notes as may be deemed desirable.

CONSTITUTION.

2.—The Society shall consist of a President, Vice-Presidents, an Executive Council, a Consultative Committee and Ordinary Members.

OFFICERS.

3.—The Officers of the Society shall be the President, the Honorary Secretary and the Honorary Treasurer.

EXECUTIVE COUNCIL.

4.—The entire management of the Society shall be entrusted to the Executive Council, consisting of the Officers of the Society and not more than ten other Members, to whom the Executive Council may add by Co-option not more than two members, who shall retire annually.

5.—All property of the Society shall be vested in the Executive Council, and shall be disposed of as they shall direct by a two-thirds majority.

6.—Three Members of the Executive Council shall retire each year by rotation at the Annual General Meeting, but shall be eligible for re-election, the Members to retire being selected according to seniority of election, or, in case of equality, by lot. The Council shall have power to co-opt Members to fill up casual vacancies occurring throughout the year. Any Member of Council who is absent from five consecutive Ordinary Meetings of the Council to which he (or she) has been duly summoned, shall be considered as having vacated his (or her) place on the Council.

CONSULTATIVE COMMITTEE.

7.—The Consultative Committee, or individual Members thereof, shall give advice, when consulted by the Executive Council, on questions relating to the Publications of the Society, but shall not be responsible for the management of the business of the Society.

MEMBERS.

8.—Members may be elected either at the Annual General Meeting, or, from time to time, by the Executive Council.

SUBSCRIPTION.

9.—The Subscription for each Member of the Society shall be 7/6 per annum (American subscribers, two dollars), entitling the Member to one copy (post free) of the volume or volumes published by the Society for the year, and giving the right to vote on all questions submitted to the General Meetings of the Society.

10.—Subscriptions shall be payable in advance on the 1st January in each year.

11.—Members whose Subscriptions for the year have not been paid are not entitled to any volume published by the Society for that year, and any Member whose Subscription for the current year remains unpaid, and who receives and *retains* any publication for the year, shall be held liable for the payment of the full published price of such publication.

12.—The Publications of the Society shall not be sold to persons other than Members, except at an advanced price.

13.—Members whose Subscriptions for the current year have been paid shall alone have the right of voting at the General Meetings of the Society.

14.—Members wishing to resign must give notice in writing to the Honorary Secretary, before the end of the year, of their intention to do so: otherwise they will be liable for their Subscriptions for the ensuing year.

EDITORIAL FUND.

15.—A fund shall be opened for the remuneration of Editors for their work in preparing Texts for publication. All subscriptions and donations to this fund shall be purely voluntary, and shall not be applicable to other purposes of the Society.

ANNUAL GENERAL MEETING.

16.—A General Meeting shall be held each year in the month of April, or as soon afterwards as the Executive Council shall determine, when the Council shall submit their Report and the Accounts of the Society for the preceding year, and when vacant seats on the Council shall be filled up, and the ordinary business of a General Meeting transacted.

AUDIT.

17.—The Accounts of the Society shall be audited each year by auditors appointed at the preceding General Meeting.

CHANGES IN THESE RULES.

18.—With the notice summoning the General Meeting, the Executive Council shall give notice of any change proposed by them in these Rules. Ordinary Members proposing any change in the Rules must give notice thereof in writing to the Honorary Secretary seven clear days before the date of the Annual General Meeting.

LIST OF MEMBERS.

(N.B.—Members are earnestly requested to send Notice of Changes of Address to the Hon. Sec., 20 Hanover Square, London, W., to avoid mispostage of Books and Notices).

NAMES.	ADDRESSES.
Aherne, Rev. James	 St. Agnes' Church, South Omaha, Nebraska, U.S.A.
Anderson, J. Norrie, J.P.	 Provost of Stornoway, Lewis, Scotland.
Anwyl, Prof. Sir E., M.A.	 62 Marine Terrace, Aberystwyth.
Arlen, Charles R.	 Chichester Ho., Chancery Lane, London, W.C.
Assessors, Board of	 per J. J. Keane, Secretary, Room 10, City Hall, Holyoke, Mass., U.S.A.
Ashbourne, Lord	 Moorhurst, Holmwood, Surrey.
Banks, Mrs. M. M.	 7 Wadham Gardens, London, N.W.
Barrett, Rev. Dr.	 St. Colman's College, Fermoy, Co. Cork.
Barron, E. W.	 Woodstown, Co. Waterford.
Bartholomew, J.	 56 India Street, Edinburgh.
Baudis, Dr. Josef	 Cechova Trida 296, Prague vii., Bohemia.
Beary, Michael, C.E.	 Abbeyside, Dungarvan, Co. Waterford.
Begley, Rev. John	 St. Munchin's, Limerick.
Bell, H. Idris	 British Museum, London, W.C.
Bergin, Prof. Osborn J.	 University College, Dublin.
Berkeley, George F. H.	 Hanwell Castle, nr. Banbury, Oxfordshire.
Berry, Major, A.S.C., M.R.I.A.	 The Castle, Rich Hill, Co. Armagh.
Bewerunge, Rev. H.	 St. Patrick's College, Maynooth.
Bigger, F. J., M.R.I.A.	 Ardriagh, Antrim Road, Belfast.
Blaikie, W. B.	 c/o Messrs. Constable & Co., University Press, 11 Thistle Street, Edinburgh.
Bligh, Andrew	 Camden House, Leighton Buzzard, Beds.
Boddy, J. K.	 319 Clapham Road, London, S.W.
Boland, J. P., M.P.	 40 St. George's Square, S.W.
Boland, P. J.	 Glenarde, Galway.
Bolton, Miss Anna	 Rathenny, Cloughjordan, Co. Tipperary.
Borthwick, Miss N.	 c/o Irish Book Co., 6 D'Olier Street, Dublin.
Boswell, C. S.	 Fairseat, Totnes.
Bowers, James F.	 2048 Howe St., Chicago, Ills., U.S.A.
Boyd, J. St. Clair, M.D.	 Chatsworth House, Malone Road, Belfast.
Boyle, Rev. J., P.P.	 Gortahork, Letterkenny, Ireland.
Boyle, Rev. Thomas, C.C.	 Omeath, Co. Louth.
Boyle, Samuel	 37 Deauville Rd., Clapham Park, London.
Brannick, Laurence	 Station K, Los Angeles, Cal., U.S.A.
Breen, Rev. D.	 85th St. and 23rd Avenue, Brooklyn, N.Y.
Brennan, James F.	 Peterboro', N.H., U.S.A.
Brennan, Rev. C.	 St. John's, Tralee, Co. Kerry.
Brennan, William F.	 11 North La Salle St., Chicago, Ills., U.S.A.
Brett, Sir Charles	 Gretton, Malone, Belfast.
Brodrick, Hon. Albinia	 Ballincoona, Caherdaniel, Co. Kerry.

NAMES.	ADDRESSES.
Brogan, Anthony, J.	 185 Madison Avenue, New York.
Brooke, Rev. Stopford, A., M.A.,	c/o J. Bain, 14 King William St., Strand, London, W.C.
Brophy, Michael M.	 48 Gordon Square, London, W.C.
Brown, Professor A. C. L.	 Northwestern University, Evanston, U.S.A.
Brünnow, Prof. Dr. R. E.	 Forty Nine, Library Place, Princeton, New Jersey, U.S.A.
Bryant, Mrs., D.Sc.	 North London Collegiate School, Sandall Road, London, N.W.
Buckley, C. P.	 Kilcock, Co. Kildare
Buckley, Daniel	 Maynooth, Co. Kildare.
Buckley, James, M.R.I.A.	 11 Homefield Road, Wimbledon, Surrey.
Buckley, John J.	 National Museum, Dublin.
Buckley, Michael J.	 5 Iona Drive, Dublin.
Buckley, Rev. Brendan, O.S.F.	Franciscan Monastery, Mount Partry, Ballin- robe, Co. Mayo ..
Burchardi, Gustav, Ph.D.	 41 Hopefield Avenue, Salusbury Road, West Kilburn, London, N.W.
Burnside, W.	... The Croft, 28 Bromley Rd., Catford, London.
Byrne, G. P.	 H.B.M. Consulate General, Shanghai, China.
Cady, Miss Ruth	 447 West 120th St., West Pullman, Ills.
Cahill, Vincent	 7 Lavagh Villas, Ashfield Rd., Ranelagh, Dublin.
Calder, Rev. George, B.D.	 10 Glasgow Street, Hillhead, Glasgow.
Carey, J.	 Clohanbeg N.S., Cooraclare, Co. Clare.
Carey, Rev. Thomas M. R.	 The Presbytery, Eden Grove, Holloway, London, N.
Carrigan, Very Rev. Wm. Canon, D.D., P.P., M.R.I.A.	Durrow, Queen's Co.
Casey, Rev. Patrick, c.c.	 Ballymacoda, Castlemartyr, Co. Cork.
Cassedy, James, B.A.	 Tigh Chluana, Berkeley Street, Dublin.
Castletown, Rt. Hon. Lord	 52 Green St., Park Lane, London, W.
Cavanaugh, Very Rev. John, c.s.c.	Notre Dame University, Notre Dame, Indiana, U.S.A.
Christian Brothers' School	 per The Superior, Westport, Co. Mayo.
Clongowes Wood College	 per The Rector, Sallins, Co. Kildare.
Cochrane, Robert, I.S.O., LL.D.,	17 Highfield Road, Rathgar, Dublin.
Coffey, George, B.A., M.R.I.A.	 5 Harcourt Terrace, Dublin.
Coghlan, Rev. G. P.	 2141 N. Broad Street, Philadelphia, U.S.A.
Cohalan, Very Rev. J. Canon,	The Presbytery, Bantry, Co. Cork.
Colgan, Nathaniel	 15 Breffni Terrace, Sandycove, Co. Dublin.
Collins, Edward, LL.D.	 E.D.O., Custom House, Dublin.
Collins, Jeremiah	 29 Willoughby St., Brooklyn, N.Y., U.S.A.
Conaghan, John	 Gortahork, Letterkenny, Ireland.
Condon, Rev. R.	 Park St., Campsie, Sydney, N.S.W.
Condon, Richard F.	 22 West Jackson Boulevard, Chicago, U.S.A.
Considine, Rev. M., c.c.	 Kildysart, Co. Clare.
Convent of Our Lady of Mercy	St. Peter's, Derry.
Cooke, John, M.A., M.R.I.A.	 66 Morehampton Road, Dublin.
Corkerry, Patrick	 Bridge Street, Dingle, Co. Kerry.
Costello, Thomas, M.D.	 Bishop Street, Tuam, Co. Galway.
Courtauld, G.	 The Waver, Wethersfield, Braintree.
Cox, Prof. Edward G.	 University of Washington, Seattle, Wash- ington, U.S.A.
Cox, Rt. Hon. Michael, M.D.,	26 Merrion Square, Dublin.

NAMES.	ADDRESSES.
Cragie, W. A., M.A., LL.D.	 15 Charlbury Road, Oxford.
Crawford, W. R.	 Croghan, 3 Salisbury Rd., Wealdstone, Harrow.
Crehan, Rev. B., c.c.	 An Gleann, Baile-idir-dha-abhainn, Co. Mayo.
Crimmins, Hon. John D.	 Emmet Arcade, 624 Madison Avenue, New York, U.S.A.
Crone, Dr. J. S., J.P.	 Kensal Lodge, Kensal Green, London, N.W.
Cross, Professor T. Peete	 Sweet Briar College, Sweet Briar, Virginia, U.S.A.
Crotty, John F.	 Lansing, Michigan, U.S.A.
Crowley, T., M.D.	 Larchfield, Coachford, Co. Cork.
Cuallacht Chuilm Cille	 (St. Columba's League), per President St. Patrick's College, Maynooth,
Culverwell, Miss A. B.	 The Hut, Howth, Co. Dublin.
Curran, Rev. Michael J.	 Archbishop's House, Drumcondra, Dublin.
Curtis, Edmund	 80 Brookhouse Hill, Fulwood, Sheffield
Dalton, John P.	 Portarlinton, Queen's Co.
Dalton, Michael	 Killeen, Victoria Place, Blackrock, Dublin
Day, Robert, J.P., F.S.A., M.R.I.A.	 Myrtle Hill House, Cork.
De Bhal, An t-Athair Tomás,	 Drumcollogher, Co. Limerick.
De Lury, Alfred T.	 University of Toronto, Canada.
Delany, Very Rev. P. Canon	 Carrick-on-Suir, Co. Tipperary.
Delany, Very Rev. W., LL.D.,	 St. Ignatius', 35 Lr. Leeson St., Dublin.
Digby, Everard W.	 c/o Messrs. Grindlay & Co., 54 Parliament Street, S.W.
Dillon, John, M.P.	 2 North Great George's Street, Dublin.
Dobbs, Miss M. C.	 Port-na-gabhlan, Cushendall, Co. Antrim.
Dodgson, Ed. Spencer, M.A.	 Jesus College, Oxford.
Donaghey, Rev. J. B., PH.D.	 St. Patrick's College, Maynooth, Ireland.
Donnellan, Dr. P.	 Castlereagh, Co. Roscommon.
Donnelly, M. J., M.D.	 Summit Hill, Pa, U.S.A.
Dottin, Prof. Georges	 39 Boulevard Sévigné, Rennes, France.
Douglas, W., M.D.	 Brandfold, Goudhurst, Kent.
Dowley, Miss Una	 Carrick-on-Suir, Co. Tipperary.
Doyle, J. J.	 Inland Revenue, Adelaide Street, Belfast.
Dunn, Professor Joseph	 Catholic University, Washington, D.C., U.S.A.
Eadie, Captain J. Inglis	 c/o Mrs. L. Batten, Gillingham, Dorset.
Eire Og, Craobh na h-Eireann Oige.	 Per Miss G. Griffin, Kilkee, Co. Clare.
England, Thos. A., LL.D.	 E.D.O., Somerset House, London, W.C.
Enschedé, M. Johannes	 Huize "Ipenzode," Heemstede, Holland.
Esler, Mrs. Rentoul	 4 Queen's Road, Peckham, S.E.
Esmonde, Sir T. Grattan, Bt., M.P.	 Ballynastragh, Gorey, Co. Wexford.
Evans, Miss E. M.	 St. Mary's, Ely, Cambridgeshire.
Farrell, R. W.	 Merrion, Thornford Road, Lewisham Park, London, S.E.
Fenton, James	 Westport, Co. Mayo.
Fish, F. P.	 c/o Wm. Dawson & Sons, St. Dunstan's House, Fetter Lane, E.C.
FitzGerald, Miss Ellen	 Hotel del Prado, Chicago, Ills., U.S.A.
FitzGerald, M. J.	 18 King St., Snow Hill, London, E.C.

NAMES.

ADDRESSES.

Fitzmaurice, Rev. E. B., O.S.F.	Franciscan Convent, Drogheda.
Flannery, Rev. E.	 Santa Lucia, F.C.C.C. Ext., Buenos Aires.
Flannery, T. J.	 38 St. George's Road, Forset Gate, E.
Fleming, Patrick J.	 N.S., Clashnagarrane, Killarney.
Flower, R.	 MSS. Dept., British Museum, London, W.C.
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